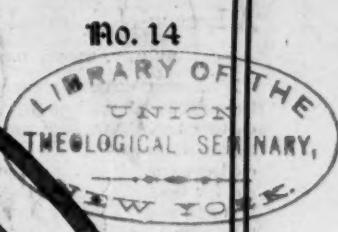


Volume 89



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2 April 1904

A Lesson of Spiritual Ingathering

BY REV. HENRY L. SLACK

Discussion upon the causes of spiritual leanness has largely spent itself. The new century brought its adjustments, and we are beginning to test the old gospel in its new environment. It is not discovered that hunger for the divine life is lost. Nor is there less but more faith in the reality of the historic gospel. If the merciful love of Jesus is presented, not in forms adapted to the past, but as voicing and meeting the last cry of the soul for spiritual life, can there be failure in result?

I have been impressed with the power of the gospel, lovingly applied as life, in the remarkable ingathering in a Connecticut town. At the close of the year in Bethel three churches, as dissimilar in methods of work as the Episcopal, Methodist and Congregational, united in securing as lay worker (not evangelist) Miss May B. Lord, a college graduate employed by the Connecticut Bible Society.

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In the meetings there was little to suggest the traditional revival. No reference was made to new or old thinking, nor to doctrinal holdings, in which the churches differed. In public and in private the worker presented with loving zeal, the one theme, the beauty of the divine life. The fact of sin was not neglected, but sin was of our evil choice and deed. Open decision for Christ was asked. Reform was not urged, but the new man. It was implied that every soul desires Christ as his Saviour. Prayer was a strong factor in all meetings. Many who made public confession had come to decision evidently under the private ministration of the worker. Nearly every person reached, since December, has sought admission into some one of the churches.

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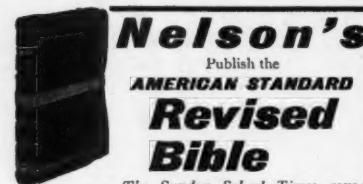
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Event and Comment

Witnesses to Immortality

Some able and noble men have lost the expectation of a future life. Such men often have acknowledged that the loss was immeasurable. Renan, affirming that immortality was unreal, acknowledged that it was possible that "the real abasement of the morality of humanity will date from the day it has seen the reality of things." "Candidly speaking," he said, "I fail to see how, without the ancient dreams, the foundations of a happy and noble life can be laid." Romanes, surrendering his faith in a future life, said: "I am not ashamed to confess that with this virtual negation of God the universe to me has lost its soul of loveliness. When at times I think, as think at times I must, of the appalling contrast between the hallowed glory of that creed which once was mine and the lonely mystery of existence as I now find it, at such times I shall ever feel it impossible to avoid the sharpest pang of which my nature is susceptible."

Good men, as they consciously approach the end of this mortal life, have to face afresh with profoundest personal interest this question, "Do the grounds remain firm on which I rest my faith in immortality?" In response to our earnest request some of the leaders in our denomination who have reached the afternoon of life have answered this question from their personal point of view, and their replies are printed elsewhere. What they say will give renewed confidence in the future to thousands of our readers. For some who have come to ask if there really is a sky to their lives, these revelations of the inner life will sweep away the clouds and show the stars growing pale with the dawn of an endless day.

The testimony of personal experience and the assurance of the risen Christ together amount to a demonstration of immortality. Immortal life is present and is continuous, not beyond death only, and when those who have proved themselves worthy of our trust say that they have it, we take them at their word. We too find that we have it, though our consciousness of it may have grown dim. Immortality is not mere existence; it is the life imparted by fellowship with Christ and by reproducing his life. "He that liveth and believeth in me shall never die." The activity of faith, hope and love is eternal.

If we live, then others whom we have known and loved live also. Their ministry to us is disguised for reasons we do not know fully, but there are times when we recognize it. Would He who has revealed the Father, who has exerted such power over mankind, and who has such sympathy with men have promised to us

eternal fellowship with himself if our natures were not capable of it? "If it were not so I would have told you."

We thank these brethren for opening to us their inmost life. They give new meaning to the saying of our risen Lord, "If a man keep my word he shall never see death." Their words belong with that message of a great soul who has departed, Phillips Brooks: "He is alive! What are you fearing death for, O man? O, if we could lift up our heads and live with him; live new lives, high lives, lives of hope and love and holiness to which death should be nothing but the breaking away of the last cloud and the letting of the life out to its completion!"

Congregationalists at the World's Fair The most impressive

exhibit which our de-

nomination can make

at the great exposition now about to open will be its best men. The St. Louis Congregational Club has done wisely to plan to invite our prominent ministers to preach in the different churches of the city during the coming seven months. Many of these men will visit the Fair, and it is for the honor of the denomination that they accept, when possible, invitations of the committee of the club to preach. Congregational headquarters are to be established at the First Church, of which Dr. C. H. Patton is pastor, with a bureau of information to which Congregationalists may address inquiries about all matters concerning their stay in St. Louis. It is proposed also to have a Congregational Day, using one of the large halls on the Fair grounds for public services, immediately after the National Council. During the Fair 260 conventions and associations will be held. At the Congress of Arts and Sciences, to which leading scientists and thinkers of the world have been invited, out of 140 European savants receiving invitations 117 have already accepted. Congregationalists ought not to be behind other bodies in exhibiting the character and influence of their denomination in the country's history and life.

Biographies as Pulpit Themes Dr. David Gregg, the new president of the Presbyterian Western Theological Seminary, in a recent address proposed as his policy to "make the school of theology a school of biography." As an illustration he presented a study of Dr. Joseph Parker and described the influence of this man on his own life and preaching. We would enlarge this policy and make the pulpit and the Bible class a school of biography. We would by no means confine the study to heroes of the Bible. If the people are tired of Abra-

ham and Jacob and David and Solomon, put before them Luther, Wesley, Bunyan, Edwards, Spurgeon, Livingstone, Dean Stanley, Paton, Miss Willard and Moody. Put aside the theological views which distinguished them from their brethren, the defense of which brought out the least attractive features of some of them, and study the real, noble, Christly human character which makes them irresistibly attractive. Let us have more preaching and teaching of men of God who are near enough to our times and our nation to interpret their meaning. Not ministers only, but laymen and women belong to this list. What are Samson and Saul and Solomon as compared with Samuel Armstrong? David was a great hero, but the love and home life of Jonathan Edwards is worthy of an epic beside which the loves of David—well, it is perhaps enough to say that they belong to a darker age. Let the list of Bible themes be enriched by the names of heroes of modern days who have more fully than in former times reproduced the real and ideal Christ.

The Bible in the Twentieth Century The reports in English newspapers of the meetings and addresses in commemoration of the British and Foreign Bible Society are especially interesting as revealing the changes in the views of the inspiration of the Bible in recent years. Addresses denouncing the historical study of the Bible were rare and these were not warmly welcomed. The time has passed since Lord Shaftesbury at the anniversaries of the Bible Society used to evoke enthusiastic cheers by declaiming against those who did not implicitly accept the traditional views of the authorship and inspiration of the Holy Scriptures. One of the most notable meetings was that held at Cambridge and attended by a large body of undergraduates of the university and of the Newnham and Girton Women's Colleges. The speakers, prominent theologians, exalted the Bible and made prayerful pleas for its supremacy and its circulation. But they insisted that its supremacy rested on truth and not on unsupported tradition. It was declared that legends about the infancy of the Scriptures, like the Apocryphal legends of the infancy of Christ, were not only incredible but degrading.

The Scholar's View Becoming the Popular View An ex-chancellor of the university pointed out that the founders of the Bible Society 100 years ago denied the human side of the Bible, but that it is coming to be recognized that the truly divine can only be

manifested through the truly human. He said that grave issues depend on scholars being transparently honest with the people in showing the results of thorough investigation of this human side of the Bible. Archdeacon Wilson claimed for the once hated Bishop Colenso a prominent place among devout students of the Bible. The master of Trinity College, Dr. Butler, probably summed up the position of the university by saying:

The Bible is not to us the same thing that it was to the Bible Society's founders. When we read their early reports or even the report of the society's jubilee meeting, only fifty years back, we feel this difference of view. But the Bible does not seem to us any less full of the breath of God's Spirit than it did to them. We shall soon see great changes come over men's views of the history and formation of the Bible. Yet we must not be afraid. The new views may be disturbing; but they are true. And there is no greater spiritual danger than that of imagining that we can have any religious interest in demurring to a new truth.

The Education War Each week of the struggle in England against the efforts of the Anglican Church to control public education develops new features of interest. The number of passive resisters constantly increases. At Bromley, a town in Kent County, 118 persons were summoned into court in one day, and at Bristol the number was above 100, while 40 and 50 cases are not unusual in the smaller cities. Some curious experiences are recorded. For example, in a small town in Somerset a resister's goods were seized by his son who is a public officer. The first article offered at auction was a gold watch belonging to his sister. The father bought it in, saying he would have it suitably inscribed to be kept by his daughter as a souvenir. Many English newspapers are excluding reports of proceedings to force collections of taxes for education. The *British Weekly* says: "The outrages inflicted in the name of the Church of England are being burned in upon the memory of the young—there are many signs that the nation has made up its mind that these outrages shall cease."

An Unsolved Problem Statistics of the homeless, recently collected in London, showed that in one section of that city nearly 2,000 persons spent a winter night in the streets because they had not money to pay the small sum required for a bed in the lodging houses where thousands of beds were vacant. Beyond doubt, for every shivering wanderer there was some one in that richest city in the world who would gladly have provided him a shelter, and who could not have slept knowing that any one dependent on his care was exposed to the pitiless cold all night. Many have given generous sums to charitable societies to provide for just such cases. Yet the social problem remains unsolved, how to bring the strong and the weak, the helper and the helpless into such personal relations with one another that the abundant world's wealth may satisfy the world's need.

A Possible Solution Mr. Bramwell Booth of the Salvation Army estimates that an investment of \$400,000 could provide buildings sufficient for night

shelters for all the homeless poor of London. Money alone would not meet the need, but it would make effective the thoughtful ministry of those who are ready to help. London's drink bill for a single week would pay for the buildings required which would last for a generation; for Great Britain spends for spirits, wines and beer more than \$17,000,000 every week. If so much of that as is utter waste were stopped, the number of homeless wretches in the streets would soon grow small. In a single district of Birmingham, with a population of 7,000, over \$85,000 a year are spent for liquor, while \$50,000 are paid yearly for the poor of the district by the public authorities and charitable agencies. Just twenty years ago Hon. Joseph Chamberlain of Birmingham said to his fellow-citizens: "If I had an enchanter's wand—if I could destroy tomorrow the desire for strong drink in the people of England—what changes should we see! We should see our taxes reduced by millions sterling a year. We should see our gaols and workhouses empty. We should see more lives saved in twelve months than are consumed in a century of bitter and savage war. We should transfigure and transform the face of the whole country." Must the problem always remain unsolved?

For Temperance Instruction The report published a few months ago of the physiological subcommittee of the committee of fifty, which for ten years has been examining various aspects of the temperance problem, could hardly escape trenchant criticism from the advocates of temperance instruction in the public schools. One of the chief members of that subcommittee, Dr. H. P. Bowditch, is known to be opposed to the methods of temperance instruction and the text-books now in use in nearly all our states. His attack upon them has drawn forth an elaborate pamphlet reply, which, through the influence of Senator Gallinger of New Hampshire, has been made a government document by unanimous consent of the Senate and is now being widely scattered as such. Moreover, medical journals, like the Cincinnati *Lancet-Clinic* and the *Chicago Medical Standard*, and educational publications, like the *New England Journal of Education*, have expressed warmly their dissent from Dr. Bowditch's conclusions. Those desirous of informing themselves on this side of the question should send to Mrs. Mary H. Hunt, Dorchester, for these documents, which are an important contribution to the discussion of the subject. In this connection the movement recently inaugurated by English physicians is significant. The British *Medical Journal* reports that the council of the British Medical Association, embodying leading physicians of the realm, has asked every registered physician in England, Scotland, Ireland and Wales to unite with them in petitioning for the compulsory study in the national schools of the laws of health and temperance, including elemental instruction in the nature and effects of alcohol. The petition has already been signed by 15,000 practitioners. It points to the good results already attained in this direction by other English-speaking nations.

Dowie Mobbed in Australia

Dr. Dowie has cabled to his flock in Zion City a brief account of his having been mobbed in Adelaide while trying to hold a meeting in the town hall. He was escorted to the house of a friend by mounted troopers while a multitude were hunting through the suburbs for him. This seems to be a repetition of his usual experiences in his Australian campaign. The *Herald of Sydney*, New South Wales, Feb. 8, has a long account of a riot resulting in the breaking up of a Dowie meeting in that city. In the endeavor to quell the disturbance by which Dr. Dowie was forced to silence, policemen and constables were roughly handled by the crowd, two of his associates were arrested, and he escaped through the rear of the building. No place seems left for Elijah III. except under a juniper tree. We give a few specimen sentences of the report:

Mr. Dowie (angrily): "I cannot go on talking, straining my voice like this. I am not speaking for money. (Derisive cheers.) I am not speaking for money, I repeat," he said. "I have all the money I need." (Incredulous whistles.) "I am speaking now in the interests of humanity, and trying to give you a message that will be a message"— (Disorder.)

Spotless Ermine

The judiciary of the republic is its bulwark. That so few judges or justices prostitute their office to private gain or the favor of litigants is a matter of congratulation which makes for pride and contentment. All the more striking, therefore, is the impending trial by the United States Senate of Charles Swayne, judge of the District Court of the United States in and for the northern district of Florida. The House Committee on the Judiciary has investigated charges made against him, and recommends his impeachment and trial, in order that "the honor of the judiciary, the orderly and decent administration of public justice and the welfare of the people" be conserved. Judge Swayne, among other things, is said to be "susceptible to the malign influence of a man of notoriously bad character," to be "harsh, tyrannical and oppressive" and to be a violator of statute law, etc. The trial will compel the Senate to sit well into the summer probably, unless, at Senator Hoar's suggestion, it modifies its course in the past and delegates some of the preliminary work of judicial investigation to a committee.

The Panama Canal

President Roosevelt has appointed Gen. George W. Davis governor of the American zone on the Isthmus, his fine record as an administrative officer in Porto Rico making his choice natural. In a letter of preliminary instructions to the commissioners charged with the business of building the canal, President Roosevelt has made it clear to these experts, that, just as they were selected without any reference to politics or sectional claims, so in selecting, retaining, promoting, or dismissing their subordinates, they are to have no other object in view than merit, fitness for the task assigned, and the swift, economical and thorough construction of a most formidable engineering feat, fraught with incalculable potentialities—political and economical. The commissioners are in-

formed that if they at any time find the task too exhausting or too engrossing, they will be expected to resign. They are told also that if at any time the President feels that they are not rendering their best service, no personal feelings will stand in the way of their dismissal; and they are told to practice precisely the same course in their dealing with their subordinates. He says: "If, having appointed any man, you find that your expectations about him are not fulfilled, or that for any reason he falls short of his duty, I shall expect you to dismiss him out of hand. I shall expect that under such circumstances you will not pay the slightest heed to any backing or influence the man may have." Such counsel from the Executive will enable the commissioners to resist the very great pressure they will be subjected to, by politicians and interested persons. A public document more characteristic of its author has not been drafted by the President since he took the place of President McKinley.

Protection of Executive and Diplomatic Officials Celery can scarcely be said to have been shown by Congress in meeting the popular demand so clamant just after the assassination of President McKinley. But better late than never. The Senate Judiciary Committee has reported favorably on a bill, and Congress should and doubtless will make it a law. Death is made the penalty for willful or malicious killing of the President or vice-President or any officer in line for the presidency; the same penalty is to attach to successful attempts on the life of ambassadors or ministers from foreign countries. Unsuccessful attempts may be punished by death, or, at the discretion of the court, with imprisonment at hard labor for not less than ten years. Persons engaged as accomplices and accessory before the fact to attempts at taking the lives of officials are to be indicted and punished as a principal, either separately or jointly with such principal. It is apparent that the bill has been drafted with care, and in terms that are inclusive; and that the punishment is sufficiently severe. May there be little or no use for it; but if repetitions of the taking off of Lincoln, Garfield and McKinley occur, may the law be enforced.

Sir Edwin Arnold Dead The death of Sir Edwin Arnold, K. C. I. E., journalist, traveler, poet and popularizer of Oriental religious lore by verse that once was much read and talked about but already is well-nigh forgotten, removes a figure from the English world of letters which was picturesque, to say nothing more. Like Max Müller he did much to bring before the Occidental reader a hitherto neglected body of literature, philosophy and religious faith, but like Müller he never entirely satisfied the erudite, academic specialists, who have little use for popularizers. Precisely the same attitude is taken now by some Old Testament scholars toward Prof. Richard G. Moulton as an interpreter of the Bible. The Boston *Herald* has ventured to class Arnold's *Light of Asia* with Edward Fitzgerald's version of Omar Khayyám's Rubáiyát. It is an inept comparison. The second of Arnold's

three wives was the daughter of Rev. William Channing of Boston, the third was a Japanese woman.

The Congo State Atrocities Representatives of the Baptist, Southern Presbyterian and Disciples of

Christ foreign missionary societies appeared before Secretary Hay last week and described the conditions in the Congo Free State as seen by the American Protestant missionaries laboring there. Photographs of mutilated children and youths were exhibited, and a mass of damning evidence against the Belgian officials and traders was piled up before Mr. Hay, whose heart must have been touched. The indictment of the Belgians by the missionaries does not stop with evidence of cruelty to the natives. They charge that the food supply of the missionaries is curtailed; that mission property is not respected; and it is on this ground that the Department of State is asked to interfere, as of course it can wherever the property rights of Americans are affected. With the demand which is rising in England and on the Continent of Europe that Belgian misrule be challenged by the Powers signatory to the treaty under which the Congo Free State came into being, the United States will sympathize, but cannot officially take cognizance presumably.

The War in the East General Kuropatkin has arrived at Mukden, and the czar breathes easier now that the empire's greatest soldier is at the front. Instructions sent to Viceroy Alexieff make it clear that Russia's purpose in this contest is to settle once for all the issue of supremacy on the Pacific rim of her vast territory, and that Viceroy Alexieff from this time on may not interfere with either the military or naval programs of the competent commanders chosen. It is evident that with all Japan's bombardment of Port Arthur she has not come anywhere near forcing capitulation, nor has she prevented Admiral Makaroff from carrying on repairs to the Russian fleet which have permitted him to act with some boldness in offense and not a little bravery and success in resisting attempts—futile thus far—of the Japanese to close the harbor mouth by sinking vessels in the channel entrance. There are constant rumors of Japan's intention to attack Newchuan, which is under martial law, and whose foreign citizens are eager for the protection of ships of their own nations. It is apparent to all that Admiral Makaroff has given courage and hope to the Russian navy, and that from this time on Japan must gain all the points she makes by superior tactics or by force, not by the surprise or the despair of her enemy. Each nation's military and civil corps is giving up its traitors and is punishing them severely. Both Russians and Japanese have been found who for lucre have betrayed secrets. Count Ito's visit to Korea has had a good effect, assuring Korea of Japan's sincerity of motive and her power to aid in reform of administration and of education. The new scheme of taxation recommended by Japan's Ministry, in the main, has been promptly enacted in the form of law by the Diet, party and factional differences disappearing in the

stress of the crisis. Correspondents in Japan tell of most unusual surrender of wealth and of economy of living by the Japanese from the mikado down in order that the national revenue and resources may be what they should be without appeal to the foreigner.

France and the Vatican Pope Pius X. has blurted out in quite an informal and undiplomatic fashion the natural irritation of the papacy at the course of events in the legislature of France now, and Premier Combes has replied suggesting that inasmuch as the papacy does not comply with the terms of the Concordat it would better be dissolved. The pope has revealed himself as quite indifferent to mere policy in handling the matter and has spoken his inmost mind. The Ministry in France, although somewhat weakened in its coalition support and at a critical stage of the proceedings now, moves steadily on toward secularization of the entire scheme of education in France and abolition of all share of the Church in training of the young. If it be asked why the French electors, nominally Catholic, permit this—and this is a natural query finding frequent expression in the American Catholic papers—it is replied, that so nominal is the Catholicity of the men of France today that the Socialist and secularist policy of the Ministry encounters no firm-rooted, conscientious opposition either from the masses or among the *bourgeois* Catholics. The papacy's most loyal defenders are among the descendants of old aristocrats. Germany's courting of the Jesuits and Emperor William's negotiations with the papacy for a German embassy at the Vatican, all point to a deliberate policy on his part—not to forsake Protestantism or betray it—so he would say—but to make ready for Germany's slipping into the place France so long has held, namely, that of protector of Roman Catholic interests in the near and far East. William II.'s imperial ambitions are not above using the papacy's agents in the East to accomplish his ends. He is an empire-builder first; a Protestant second.

A Conference on Marriage

Representatives of twelve Protestant denominations—our own included, but not represented as fully as it should have been—met in New York city last week to confer on possible joint action respecting marriage and divorce by the clergy of the several denominations represented. This conference had the tacit approval but not the formal indorsement of the Roman Catholic hierarchy of the country, and it was the outcome of negotiations between the Protestant Episcopal and Presbyterian churches begun two years ago by their highest legislative courts. An open letter to the public is to be formulated soon, and later a formal communication to our next National Council may be expected. A resolution which passed almost unanimously expressing the mind of the conferees, advises and enjoins—if ecclesiastical authority will allow—that "ministers refuse to unite in marriage any persons whose marriage such ministers have good reason to believe is forbidden by the laws of the church in which either

party seeking to be married holds membership." However admirable this may be theoretically, it has practical aspects which make anything like general acceptance of it somewhat doubtful.

Opinion as expressed at this conference seems to run against reform by national legislation, at least now, which Fabian policy is the attitude long since taken by the National League for the Protection of the Family. Education and reformation through co-operation of family, church and school must be relied upon more than salvation by legislation. So argue those who have given this problem much study. But revelations of concrete abomination on a wholesale scale in Utah, aided by the propaganda of the women of the country organized to fight Mormonism, may hasten a movement not fathered or approved by the marriage specialists or by those whose training is legal.

We are glad that such conferences are being held to deal with this matter wisely, and we wish that our representative denominational leaders might be enlisted in the movement, if for no other reason so that the individualistic point of view as over against the institutional might have a fair hearing. Our traditions make against support of anything like the sacramental conception of marriage and against sacrificing the individual to society.

English Dissent United

It is only a few years since the Council of Free Churches in England was organized. It includes most of the Protestant denominations outside the Anglican Church. Its meeting at Brighton in 1903 was one of the most notable religious assemblies of the year. The annual meeting at Newcastle last month was fully equal to its predecessor. The constant assumption of superiority by the state church, culminating in its aggressive campaign to secure the control of public education, has brought Nonconformists practically into a single body, and they have come to a conscious unity in the recent great annual meetings. They have discovered that they outnumber their opponents, that their leaders are as many and at least as able as the Anglicans have and that united they can greatly increase their influence in the political and social life of the country.

This new consciousness of power has startled the Free churches. They hardly know as yet what to do with it. They have been so long used to fall in behind the Episcopal Church with its bishops in the House of Lords and its clergy dictating local civic and social life that they are a little uncertain what things to attempt first as they find themselves pushing to the front. But with men able by their knowledge and ability to attract the attention of the nation as they discuss its great problems, they will concentrate on movements which will be carried to triumphant conclusion. Rev. F. B. Meyer, the chairman of the meeting, speaking on the present as an age of reaction, Dr. John Watson on the coarsening of the national ideals, Hon. James Bryce and Compton Rickett, M. P., against the Education Acts, were illustrations of the spirit of protest which Dissenting churches seem always to have been forced to take by the place assigned to them.

But they are coming to know what they want and will be able to formulate a program on which they can agree. The education policy, adopted by overwhelming majorities at Newcastle, is evidence of this. In insisting on public control of public funds for school purposes and the abolition of religious tests for teachers, the Free churches ally themselves with the people against a church assuming exclusive privileges and authority. It is not difficult to prophesy which will win in the end. With such leaders as Clifford, Fairbairn, Nicoll, Jowett, Campbell, Horne and a host of like-minded men, and with a new unity born of necessity for common action, the day of the Free churches is at hand. A new religious era has begun in England.

This movement has to meet certain grave perils. It could easily be wrecked by using its powers for political purposes disguised as moral reforms. The temptation will increase to control the churches for specific ends and destroy their individuality by tightening the bond of unity. So great emphasis may be laid on organization as to suppress spiritual life. But the history of the Free churches and the character of their leaders give good ground for confidence in their future as they come into this new position of power. They are showing that they possess the virility and the intellectual strength to maintain that position. If they will they can shape the religious life of England for the coming generation.

The Acts of the Risen Christ

We Christians are the works of the risen Christ, not perfect works, but in progress and often hindered and spoiled because the material in which he works is a living and contributing material which often chooses wrong and so delays his plans. The perfection of Christ's ideal is only to be found in his own life and words. It is enough for us if, amid many failures, he is leading us on toward our perfection.

Christians are witnesses for Christ—that is one high motive for obedience and faith. It is inevitable that men should judge by what they see and Christ's own principle of discrimination is appropriate to his followers. By their fruits ye shall know them. Yet to those who judge Christ by the poor or half developed specimens which imperfect human lives present the popular saying applies that, Fools and children judge by unfinished work. This is Christ's workshop and not his exhibition hall. Yet if a man will look at the maturest Christians he will come near to the vision of Christ. There are those among us often leading simple and greatly troubled lives, in whom the image of the Master grows already clear. It is by these that the true effectiveness of testimony is shown and it is by these that any fair external estimate of the work of Christ in the individual should properly be tested.

The resurrection was a breaking of the limitations of Christ's earthly ministry. He turned in his spiritual conquest from the Jews to the world. He multiplied himself in his witness of the Fatherhood of God by the number of his faithful disciples. The Spirit of God taking of the things of Christ and showing them to

men is the efficient Godhood in the growing life of the world. His bringing Christ-ideals into the thought of the nations by the lives and words of Christians, is the great, inward central movement upward of the race. "Greater things than these shall ye do." Jesus meant that literally and it is our great and joyful opportunity to be sharers in that upward movement of Christ's risen work. Christ in the life of the church, in your life and mine, is still the light of the world.

Our Easter joy looks backward in remembrance of the grave opened and death overcome, but it looks forward also to good days of patience and endeavor in the companionship of the living Christ and to better days of triumph which he will share. To extend, to deepen, to magnify the works of the risen Christ is our opportunity. As he has lived and died and risen again for us, it is our peace and strength to live and work for him and to become partakers and revealers of his growing light. To this life and work with him no form of service to the higher social needs of man is foreign, for all human righteousness and brotherhood are his concern as the First Born of many brethren.

*Our Handbook Topic for the Midweek Prayer Meeting, April 3-9. 1 Peter 1: 3-12; John 14: 1-24.

In Brief

According to the census of 1900 the Negro population of Massachusetts was 31,794. About one person in 100 is colored. Where the race problem is so small in fact it naturally looms large in theory.

The new union of the three Boston Conferences of Congregational Churches has already brought forth practical results reaching across the continent, as our Northern California correspondent shows in another column.

The Sunday school pilgrims on the way to Jerusalem stopped off at Athens and heard a sermon by Dr. John Potts on Mars Hill last Sunday. It is welcome news that all the members of the party were in good health.

A gentleman who announced that he had a pulpit Bible to give away to a church which could not afford to buy one, received fifteen requests for it. Fourteen churches, whose addresses we can furnish, would like to hear of a pulpit Bible to be given for public use.

It is gratifying to note that Rev. Dr. F. E. Clark, as he talks to audiences of Christian Endeavorers in the antipodes, makes it his business to disabuse the minds of Australians and New Zealanders of the notion that we are a hopelessly corrupt, venal and materialistic people.

"It is a great thing that bread should be cheap, but it is a greater thing that conscience should be free." So Silvester Horne at the Free Church Council expressed its judgment as to whether change in the tariff or change in the Education Acts is most important at present for England.

The Baptist polity is thoroughly Congregational. Two permanent Baptist councils, one composed of the churches of the Southern New York Association and the other of the churches of the North New Jersey Association, suggest possible important changes in Congregational church government.

Individual communion cups have been adopted at the City Temple, London, of which R. J. Campbell is pastor. This custom has made much slower progress in England than in this country, but it is certain to come and

the action of this leading church will hasten its coming among English Congregationalists.

Now then, Mt. Holyoke College women and friends of Mary Lyon's noble institution, a quick, strong, united pull and by June first the fine brown stone building to which Mr. Carnegie has pledged \$40,000 conditionally will be an assured thing. President Woolley states the case tersely and strongly in an appeal just sent out.

The murderer of Rev. B. W. Labaree in Persia has been identified, but not arrested. He is in hiding near Mt. Ararat. He is what we would call a confirmed criminal, with other murders to his charge. The Persian Government is acting vigorously in the matter of his arrest and is strictly enforcing all laws protecting Christians.

The queen of Great Britain ate a nine-cent dinner in London one day last week with a great company of factory girls, and probably enjoyed it more than those who have a dinner of that kind every day. The most fortunate person is the one who has learned to enjoy a nine-cent dinner with the knowledge that a costlier one cannot be had.

These are crowded weeks for our pastors who are carrying special services. "I am absolutely crushed these Lenten days," writes one, "and perpetually tired. Two sermons, prayer meeting (which won't pray), Bible class, children's class, Lenten reading, for a regular program." Cheer up, brethren; the more strenuous the struggle in Lent, the more glorious the triumph at Easter.

Most painful news came by cable to Hartford March 27, announcing the death of the wife of Prof. Lewis R. Paton of Hartford Theological Seminary. Professor Paton and his wife left for the East last May, and were journeying in Palestine. Mrs. Paton was killed by being thrown from her horse. She was a graduate of Smith College, and had spent a year before her marriage in settlement work on Rivington Street, New York.

The Southern New England Methodist Episcopal Conference has appointed a commission to formulate a uniform system of examination and auditing of the accounts of all officials of all the denominational organizations within the bounds of that conference. Bishop Lawrence has shown his statesmanship by ordering similar action in the Protestant Episcopal diocese of Massachusetts. Our denomination might well give attention to this matter.

That seems a strange condition for an enlightened Christian country like ours when a protest is needed against "the practice of burning a human being for any crime whatsoever." It has just been made by a camp of United Confederate Veterans of Grenada, Miss., a state in which a woman against whom no crime was charged, has been publicly burned to death and there is little probability that the perpetrators of that crime will be punished for it by their fellow-citizens.

The committee appointed at the last annual meeting of the Home Missionary Society, on request of the Essex South (Mass.) Conference, to consider the conditions of home missionary work in Florida, has prepared its report and communicated it to the executive committee of the Home Missionary Society. This report, together with that of the executive committee which has made a careful and thorough investigation of the Florida controversy, can be had at the offices of the society, New York city, and will be sent on application.

Rev. F. B. Meyer, who has never spared himself in the past, who has always read when traveling on trains, now is without sight in one eye and is in a physical condition demanding special care and regularity of life, if he is to do work in the future. "I think the failure of my life," he says, "has been in not making a business of taking a rest. I have been im-

pressed of late with consternation in view of the fact that I could so long have disregarded with impunity a weekly rest day." Better late than never.

The question is asked why we do not prefix the title "Saint," to the great men of the Bible. We answer, it is partly because their greatness and holiness are so universally recognized. We do not prefix the title "Mr." to Shakespeare or Milton. Every one knows why. It is not irreverent to speak of Jesus Christ without prefixing the title, "Our Lord." The London *Christian World* gives the added reason that so many persons are entitled "Saint" who have little right to the title that to apply it to the New Testament apostles "savors of derogation."

Dr. Paul G. Herr, a Prussian judge who is in the country studying our prison and reformatory systems in the interests of the University of Berlin, has been interviewed as to his impressions of Congress, he having spent some time in Washington. Much that he says is interesting, but we are particularly impressed with his remark that if the sessions of the Reichstag were to be opened with prayer, as Congress is, all the Socialists would walk out of the Chamber. And this in the land of Luther! But Goethe and Karl Marx have counted for more than St. Paul and Luther in Germany's recent history.

Consideration of Mr. Herbert Paul's treatment of the American Civil War, in his recent history of modern England, has led Dr. W. Robertson Nicoll to discuss anew the question as to why the English upper and middle classes sympathized with the South during the contest. His article in the *British Weekly*, Feb. 25, 1904, is valuable because it embodies so much research and massing of evidence showing especially what the attitude of the Nonconformists was and why, in the main, that attitude was hostile, a fact which the present generation of American and English Congregationalists may have forgotten.

R. W. Perks, M. P., one of the most prominent Methodist laymen of England, at a recent public meeting criticised sharply Rev. R. J. Campbell of the City Temple. Mr. Campbell's presentation to the king by the Bishop of London, and his introduction of a vested choir into the temple seemed to Mr. Perks a base surrender of Nonconformity to Anglicanism. The incident appears to have attracted more attention than it deserved, since it was simply an exhibition of bad taste. The cover of the *Christian Commonwealth* has twenty-four portraits of leading members of the Free Church Council who took part in the annual meeting last month at Newcastle. Mr. Perks is the only one of these who kept his hat on. In making his remarks on Mr. Campbell, he seems to have forgotten to take it off.

Points Worth Noting in Church News

Church activity in the snow country. (From Farthest North, page 486.)

A Massachusetts village sadly overchurched. (Hampden Happenings, page 491.)

Some "fresh bait for fishers of men." (How They Do Things in Maine, page 486.)

An awakening among the mature. (A Lesson of Spiritual Ingathering, page 458.)

A California association moves for union and fellowship. (Northern California, page 490.)

Kimura Seimatsu, a student at the Moody Institute, Chicago, and now an evangelist in Japan, has recently had remarkable success in northern Japan, working under the auspices of the Reformed German Mission. Missionaries of the American Board, writing in *The Japan Evangelist*, speak in terms of praise of his work.

In and Around Boston

The Congregational Club

A large attendance of the largest of these organizations in our denomination, including a goodly audience of ladies in the gallery of Lorimer Hall, greeted Dr. A. H. Bradford last Monday evening. After the supper Sec. Harry Wade Hicks for the outlook committee discussed several matters of interest to Congregationalists. Among these were the new secretary of systematic benevolence, Rev. C. A. Northrop, the exchanges between Congregational and Unitarian ministers which Mr. Hicks believed would not disturb the serenity of our faith, and the systematic study of the Bible through Y. M. C. Associations which is bringing out from higher educational institutions a large number of trained teachers of the Bible in our Sunday schools.

Moderator Carter announced that this was Congregational Day for the club, for on the platform were Dr. Bradford, the moderator of the last National Council, his predecessor in that office, Dr. F. A. Noble, Secretary Waldron of the City Missionary Society, and official representatives of all our six national benevolent societies. Each of these announcements was received with hearty applause.

Dr. Bradford was then introduced, and talked interestingly of Japan, which he visited a few years ago as a member of the deputation of the American Board to that country, and of the Japanese, whom he praised highly for their wonderful progress, their patriotism, their intellectual culture and their ambitions. He approves of Japan's position in this war as called to stand for the individuality and progress of Asiatic peoples. The club responded cordially to Dr. Bradford's arraignment of Russia and defense of Japan as another struggle between Goliath and David.

Our Church Extension Society

The Congregational Church Union, now the official representative of our churches of Greater Boston through their nomination of its officers, issues a pamphlet giving an interesting summary of its work. Since its organization in 1886 it has helped to create several new churches and aided some old ones. It has surveyed the whole field, pointed out new openings and encouraged those Congregationalists to work in them who are so situated as to be able to do so conveniently. It has given new life to enterprises that were languishing through changes and removals of members in the older parts of the city. This union pays no salaries to its officers and incurs no debts. Last year twenty-six churches contributed to its treasury, and it distributed \$3,200 to six churches, four of which had been started by its aid. Its annual members, the list of whom is much too small, contribute \$3 each annually. Last Sunday evening successful rallies were held in the interest of this work in all the six Congregational churches of Cambridge, in all but one of which addresses were made by laymen. The speakers were: Hon. H. E. Cobb of Newton, F. G. Cook, H. T. Richardson, E. G. Preston, G. P. Morris, and Rev. E. M. Noyes of Newton. It is hoped that in other sections of the Metropolitan district our churches will follow this excellent example. No society is more important than this to our Boston churches, which would surely sustain it far more heartily if they knew what it is doing and can do.

Evangelistic Campaign at Everett

Rev. C. F. Van Auken, ten years the efficient state evangelist of the Illinois Home Missionary Society, is holding a gospel campaign with the Courtland Street Church. Large numbers of non-churchgoers are hearing the gospel. Backsliders are being reclaimed. The Pentecostal scenes of three years ago, when fifty-six on one Sunday united with the church, may again be repeated if means can be supplied to continue the meetings to the point of victory, which is in sight. But the people are all laborers and in the midst of their struggle to get

a building. Any help, however small, to meet the expense of continuing this work will be gratefully appreciated by the pastor, Rev. G. Y. Washburn.

Central's Pastor Coming Home

Encouraging reports come from across the water as to the improved health of Rev. J. H. Denison, who has now turned his face homeward. The people of Central Church anticipate his arrival early this month and, if his physician approves, it is expected that he will soon resume his work.

Lectures on the Minor Prophets

The Bible Study Department of the Boston Y. M. C. A. has been fortunate in securing Dr. E. E. Braithwaite, a Harvard Ph. D., who has been instructor in Hebrew at Oberlin Seminary, for ten evening lessons on The Minor Prophets, beginning April 4 at the Association Building. Outsiders who may wish to avail themselves of this exceptional opportunity will be charged a dollar for the course which, however, is free to members of city, suburban, railway or college associations.

The Gideons Encamp

Christian commercial travelers, banded together under the name of Gideon, rallied in large numbers in Boston last Saturday and Sunday, perfecting a state and local organization. On Sunday the "drummers" listened to special sermons in Tremont Temple by Dr. P. S. Henson, and to addresses by leaders of the national movement. It betokens a striking change in the conditions under which this form of business is done now, that so flourishing and aggressive a form of Christian brotherhood should have taken root as it has among men whom custom and tradition have identified with laxity of conduct. There are said to be 250,000 potential Gideons in the country, and 41,000 of them have already enlisted.

Pencilings

BY A PERIPATETIC

The first vehicle of any kind which you enter after arriving in New York contains that polyglot population which at once makes you aware through eye, ear—and nose—that you are in the most cosmopolitan city of the world, and in a vast training school of Americans in embryo. Scan either the faces of the people you meet on the streets or the sign-boards on the shops, saloons or commercial warehouses and you realize that you are in Jewry or in Dublin or in Slavdom. After you have weighed all that is rightly inferable from the presence of so many racial stocks which never knew the Puritan temper nor have been slowly disciplined by struggle for practice of civil and religious liberty, your wonder is—not that the community's moral health is impaired—but that it is as good as it is.

If you stand as I did for a season at the junction of Grand and Third Avenue at an hour when the thousands of East Side tenement house dwellers are hastening home from daily labor to their evening meal and recreation you get an impression of what the words "the masses" mean, as you never have before. Nor are all the problems suggested by what you see those of economics or civics. With terrible swiftness, for instance, the young Jew of orthodox training, as soon as he lands here reacts, and flies to agnosticism or aggressive infidelity; and as you walk the East Side streets you find the Jew a saloon keeper and dealer in intoxicants, a business that, broadly speaking, he has not taken up in Europe or the East.

That there are aesthetic possibilities in our Greek immigrants was proved last week by the rendering of Sophocles' Ajax at Clinton Hall, by a company of men and women from the metropolitan Greek colony, trained by

Miss Mabel H. Barrows. Those who heard the play will not soon forget the spectacle, for although plainly the acting of amateurs, the majesty of the classic text could not be entirely obscured by the modern Greek rendering of it, and the innate genius of one or two of the players made some moments of the play thrilling. The play was given recently at the Hull House, Chicago, by a group of Greeks enlisted by Miss Jane Addams and trained by Miss Barrows, and in both cities the success of the effort has demonstrated the existence among us of men and women who, while they now are engaged in humble pursuits and are getting an economic footing, have within them resources of culture and aptitudes of mind and soul which bode well for the future, once they get established in business or in their professions.

Monday in New York as in Boston is a day of clerical dissipation after the labors of Sunday, and there, as in Boston, it takes a severely intellectual and "talking shop" form, more's the pity! On the 21st, for instance, I could name men who first went to the Clericus Club, then to a Union Seminary alumni banquet (with speeches), and later to the New York Congregational Club. Such a day immediately following the usual Sunday's labors is well calculated to make a man settle down on Tuesday to planning for the next Sunday, with a zest that no life out-of-doors on Monday could possibly give!

It is interesting to find that the Clericus Club enrolls both Unitarian and Trinitarian Congregational clergymen. Comments made by its older members on a paper which a Boston layman had the temerity to read, would seem to indicate that the individualistic polity of Congregationalism has stout defenders in the club, and that while there might be willingness to make certain adaptations to a new environment, any radical departure from types would be opposed. The younger members of the club spake not, which may indicate becoming deference to their elders, or—what?

The gathering of Union Seminary alumni was so large and enthusiastic, and it is such a customary event during the dining and church-year season, that naught but good to the seminary can come from it, especially since papers of solid worth are read, as well as the customary ephemeral after-dinner persiflages spoken. It is not often that a group of clergymen get a more thorough-going bit of criticism than I heard Librarian J. H. Canfield of Columbia University give last week. He admirably defined the sort of educational qualifications which intelligent laymen of today reasonably expect of the clergy. If any illiterate clergymen or fossilized theological professors were present they must have had a bad hour. I was much impressed with Mr. Canfield's argument for ministerial apprenticeship, and the injustice done both to the young clergyman and the laymen who have to work with him, by our Protestant system of giving full charge of large parishes in town or city to men just out of the seminaries.

Speaking of Union Seminary suggests a visit to it on Sunday afternoon to hear Professor Shields of Princeton lecture on The Unity of the Church, in the course which has been running since Jan. 1, on The Church in the World of Today. Everything about the order of service, the adornment of the chapel, the robing of clergy and choir, indicates that High Church Presbyterianism, and moderate Protestant Episcopalianism dominate the seminary now, and that Congregationalists trained there can scarcely fail to come out with leanings toward emphasis on the aesthetic aspects of religion.

As for Professor Shields's lecture—what shall be said of a diagnostician of present conditions and tendencies and a prophet of unity who limits the kingdom of God to the Church of Christ, who argues that the thing to be

sought for is not Christian unity, is not even spiritual unity, but ecclesiastical unity! With such premises, of course, it was natural for him to herald the Lambeth Conference platform as the coming one, and to emphasize points in common between Episcopacy and Presbyterianism and the likelihood that they will come together first among Protestants. With Professor Shields's ecclesiastical career in mind and noting his ethereal, *spirituelle* person one could not fail to be impressed by certain dramatic and pathetic aspects of the situation. Nevertheless one could not but cringe at the implication of one of his exhortations to the youth before him, that they champion the conception of church unity which he entertains, aware that they must suffer for it, but remembering that fools' criticism must be suffered gladly. It is so easy to fall to calling those who disagree with you "fools."

Dr. Jefferson preaching in his own pulpit does not exhibit the highly wrought lapidary work which his more formal addresses before national and international councils give. I noticed his gift of expression, of saying thoughts freshly and memorably more in his prayer than in his sermon, though of course it was not absent altogether in the latter. With a theme mirrored in Job 23: 3 it was necessary for him of course to deal with the great doctrines of divine transcendence and immanence in a way that revealed the thinker and the stylist, but what pleased me was to find him more concerned about meeting his laymen on the plane of everyday experience, and using colloquial speech and the chronicle of the newspaper and the observations of his own tour in the South to give point and immediacy to his message. Incidentally it may be worth noting that he solved Job's problem by the method now so popular of finding God within man, not without; and emphasis was put on the experiential not on the historical or dogmatic aspects of religion. Dr. Jefferson has merchant princes and Standard Oil men in his congregation, and they heard him report that while sojourning recently in Southern hotels where Northern men of affairs, captains of industry, and professional men consort together in winter he seldom heard any talk which rose above the level of profit and loss, "smartness" in business, and the like. Dr. Jefferson cited this fact, and the absence of all spiritual ideals in Mr. Gompers's recent article in *The Congregationalist*, as straws showing that great hostile groups of men today are over-concerned with this world and its things, and unconcerned about the world to come.

I hear that what the exodus of the Jew from Europe to New York has done for R. Heber Newton's church, our Pilgrim Church in Harlem and many another Protestant and Roman Catholic church on the East Side, it bids fair to do ultimately for St. George's with all its great plant and present constituency.

The qualities which make Dr. S. P. Cadman of the Tompkins Avenue Church, Brooklyn, a speaker much sought after are disclosed in such a talk as he gave to the Congregational Club last week. A vital body feeds a vital mind, and makes his talks when he is below physical par surpass in vigor those of most men when at par physically. He has a vein of humor which irradiates, and a thrust of wit and subtle satire which illuminate his argument and shrivel his victim. He has read history and literature to purpose, but it is not the purpose of being taken for a dictionary of quotations or a perambulating encyclopaedia. His robustness, directness of method, evangelistic passion, fervor of zeal and all-embracing sympathy enable him to get near men and win them to the church and to thorough-going respect for the profession which he honors.

Our Special Correspondent.
Third in the Series

The War in the Far East

By Rev. James H. Pettee

How to Treat An Enemy.
A Striking and Instructive Contrast

The Russian Way

First, take a brother, a neighbor, a rival and persistently despise him. Count yourself holy and him a heathen. Consider it orthodox to cheat him at a bargain, burn his huts and steal his territory. Keep this up for one hundred and ninety years.

Push him out of an island (Saghalien) as large as fourteen of New York's Long Island and then twenty years later out of a fertile tract of country (Liautung Peninsula) fully the size of South Carolina, with a veritable Fort Sumter at its point included. The humiliation of this last performance was greatly increased by the fact that this standing place on the continent of Asia, with its invaluable harbor and formidable fort of Port Arthur, was won in a fair fight, and there is every reason to suspect that when Russia, aided by France and Germany, nations now heartily ashamed of their part in that infamous transaction, forced the spirited *samurai* of the far East to return to China this spoil of war, she had a secret understanding with Li Hung Chang that the coveted prize should eventually come to herself.

When the little neighbor is forced by considerations of self-respect, growing tradal requirements and the progressive development of Eastern Asia to enter a protest and open negotiations, continue to treat him in an insolent fashion, procrastinate and prevaricate for a long half year, and then on the eve of open warfare chase thousands of peaceful aliens out of the country after robbing them of their possessions, grossly insulting their inoffensive tradesmen and cruelly ravishing their helpless women.

And when "the despised worm" of a brother turns at last and war begins, charge him with a violation of the law of nations and threaten a hundred-fold revenge. Then run from the enemy's war vessels after firing a few well-nigh harmless shots and show fighting grit only in surrounding and sinking a merchant vessel of the foe, making demonstrations along an unarmed coast, chasing an English steamer in the Red Sea, supposing it to be a Japanese trader, or skulking in a neutral port like Shanghai and refusing to come out in the open and take the chances of war.

Let it be noted that although the Muscovite finally rescued the major part of the crew and passengers on that ill-fated Nako-ura Maru, fired upon after her surrender and sunk off the coast of Hokkaido, she stripped them of their valuables and sent them almost naked away, first confining them for several hours in a Siberian dungeon.

Japan's Way

Endure patiently, though not always without grumbling, the steady encroachments of that distrusted northern neighbor. Learn well the two-centuried lesson of wearisome experience. Try in every possible way to keep the big rival a friend and ally. Set a portion of your young men to learning the neighbor's language; encourage the formation of a pro-Russian party in the government and among the people; accept the uneven terms he offers in settling disputes; allow a Greco-Russian cathedral to be built on the most commanding hilltop in Tōkyō, where it may overlook even the imperial palace itself; and permit scores of his people to preach and thousands to believe the Russian creed of Christianity.

Postpone the declaration of war till you have become the laughing stock of the world, and then when the supreme moment arrives and preparations are complete, withdraw your trading vessels from dangerous waters, and your nationals from the enemy's territory, give your opponent nearly two days' warning, and then put your mailed fist through his iron-clad armor.

Treat the enemy's Minister like a prince as you reluctantly hand him his papers and show him the door. Respect the latest requirements of international law concerning warfare. Establish prize courts ruled by the law of nations. Release merchant suspects seized before war was declared. Attack only fighting ships, forts or men. Violate no neutrality laws however great the provocation thereto, as in the case of the German steamer Emma at Yokohama, loaded with blankets and dynamite for Port Arthur, which boat was allowed to proceed on her way when the captain had promised to change his port of destination, or that of the Russian gunboat, Mandjour, still lying in the harbor of Shanghai.

Place a Red Cross hospital and nurses at the service of the enemy's wounded. Discountenance conquest for the mere purpose of revenge, and give strict orders against butchery on the battlefield. Be humane and up to date in the treatment of your enemy, and cease hostilities at the moment of surrender.

The Verdict

Such is the striking contrast. The case might now be closed, for the verdict is known to all. Christendom should hang her head in shame before the showing.

Talk of the danger to the West of the yellow peril or Japanese jingoism. It is nothing compared with that of Tartar treachery and Cossack cruelty. The crafty Slav, with all his smooth talk about peace and piety, is a far

more dangerous foe to modern civilization than the chauvinistic Japanese or the conservative Chinaman.

Japan has settled two questions that merit the gratitude of the world and mark an epoch in the progress of the race. She has pricked the great Russian bubble, and found it filled with little else than the noxious gases of corruption, inebriety and dilatoriness. It requires the nescience of no partisan of Japan to predict that her overwhelming defeat of Russia on sea will be followed in due order by striking victories on land. Russian prowess is an exploded bubble, and will not frighten the world again for many a long year to come.

The other lesson is one in ethics and religion. Conventional Christianity of a certain type has been on trial and has miserably failed. A nominally Buddhist nation with the Buddhist spirit of Confucian ethics has won the first blow, which is half the battle, and will continue to win to the finish. What does this mean but that the creed of Christendom must be enlarged and her conduct of so-called non-Christian nations be revised?

That caustic, courageous Japanese journalist, Kuchimura, who is a graduate of Amherst, a disciple of Tolstoi and an ardent advocate of peace, has written recently, "This war will not come to an end without Christendom being taught through Russia that the Almighty has one and the same law for all mankind, that honor is due to man as man and that it is most dangerous to disregard this law."

The simple fact is, Japan is showing herself to be more Christian than Russia. She is as honeycombed with Western principles and purposes as her big enemy is with Eastern motives and methods. She has out-classed her big brother whom she would gladly have kept a brother as much in the ethics of peace as in the engine of war. Her superior morality is as much in evidence as her superior marksmanship. She is more of a Christian both in peace and in war than her not despised, but no longer dreaded enemy. She has justified her own reception into the sisterhood of nations. She is now the recognized leader of the Orient. She will stand for peace, fairness and general prosperity so soon as Russia yields to the inevitable and acknowledges herself beaten by a patient, plucky and progressive rival. If war is ever justifiable it were worth a war even in this latter day Christian century to settle these points, banish the word *heathen* from our vocabulary as applied to a refined non-Christian people, and set the crown of leadership where living deeds and not dead creeds demand it should be placed.

Okayama, Japan, Feb. 27.

Happenings in Washington

BY LILLIAN CAMP WHITTLESEY

Annual Meeting of the Congregational Club

The annual meeting of the Congregational Club called out an attendance of more than two hundred on a stormy evening. The five hours and over, given to a business session, the dinner, and the musical and literary program, did not seem so long, for there can be frequent change of scene at the Mt. Pleasant Church, with its parlors on the main floor, a basement dining-room and an upstairs audience room. Mr. Charles S. Clarke of this church was made president, a position which Prof. J. L. Ewell has filled for the past two years with untiring zeal.

The subject was The Home. Hon. J. Adam Bede, Representative in Congress from Minn-

esota, put his audience in the best of humor by his exceedingly bright and witty address. Mrs. Stirling Brown read a thoughtful paper on The Development of the Home among the Colored People. Rev. Dr. C. C. Cregan of New York spoke briefly, and Rev. Edward Everett Hale, D. D., was heard with all the interest and esteem that his long and distinguished service in the press and the pulpit inspire. It is wonderful that with the weight of more than eighty years upon him he can daily fill his place as Chaplain of the Senate, and frequently preach, make addresses, give readings from his books, and attend receptions. Dr. Hale's words are constructive and optimistic more often than retrospective. He is in touch with the present leaders of thought, as he was with that remarkable group of which he remains the sole survivor. Whoever sees the genial face and iron gray locks of Dr. Hale,

looks upon one who knew Longfellow, Whittier and Dr. Holmes, and walked and talked with Ralph Waldo Emerson.

Annual Meeting of American Tract Society

The annual meeting of the American Tract Society had begun last Sunday afternoon at the Church of the Covenant, when the heavy tread of the Secretary of War, told that the large audience was not to be disappointed in the one whom they had come to hear. Mr. Justice Brewer presided and Sec. Judson Smith made a brief address that was in the nature of a report.

Secretary Taft said that one never could tell where the results of war might lead a people or an individual. It had taken him 10,000 miles from home, and had now landed him in a Presbyterian pulpit, where he felt comparatively safe under the wing of Justice.

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Brewer. The Justice in introducing the Secretary had said that now that he had returned to the city, we proposed to keep him, like the poor, always with us. The Secretary said that he was there from his deep interest in the Filipinos; he dwelt upon the fact that those 7,000,000 people are Christian in their ideals, however dim they may be. He says there is room for Protestant denominations in the islands, and feels that every influence which makes for righteousness should be extended to them. Secretary Taft is not what might be called a fluent speaker; he frequently goes back to fit another word to his meaning more accurately. But he gives the impression of judicial candor, and by his fine voice, majestic presence and perfect sincerity, wins an audience to his own interest in his subject.

Hubbard Memorial Hall

Recently, the widow and other members of the family of the late Gardiner Greene Hubbard gave to the National Geographic Society a fitting and beautiful building to be known as the Hubbard Memorial Hall, and gracefully marked the event by a reception to the resident members of the society. The building is not large but is classic in outline, and choice in all of its appointments. The assembly-room seats about 300 and will hereafter be used for the technical meetings. The membership of the society is nearing 3,000, one-third of whom live in Washington, so that the popular lectures will continue to be heard in some hired hall. Mr. Alexander Graham Bell, the son-in-law of Mr. Hubbard, has been president of the society for the past seven years, and now resigns that he may devote more time to kite-flying and other problems in aeronautics. He is succeeded by Dr. W. J. McGee. What a pleasure it must have been to the donors to place \$75,000 in such a housing for the society of which Mr. Hubbard was a founder and for many years the devoted president.

We have other names linked with noble gifts to the city. The Corcoran Art Gallery and the Carnegie Library were large individual gifts for the best development of the people. Garfield Hospital was made possible by the contributions of the many touched to sympathy with suffering by the thought of a martyred president. More and more may men of large wealth see at the nation's capital opportunities for useful and enduring gifts. What is placed here enriches directly or indirectly every person in the republic, and incidentally a name joined to an institution here will continue for as many decades as anywhere else on the globe. Just now, such immortality is waiting for the person who will provide a music hall, also a suitable place for conventions.

The New Providence Hospital

Providence Hospital is under Roman Catholic auspices, but has had generous appropriations from the Government, and its doors are open to all. One million dollars have recently been put into new and renovated buildings, and the new hospital was formally opened a fortnight since. Cardinal Gibbons was present to represent the church and Secretary Taft and Surgeon General Sternberg, the Government.

Sunday Evening Concerts

For lack of a suitable hall, the Choral Society this winter faced the alternative of disbanding or giving their concerts and oratorios in one of the theaters on Sunday evenings. After wide consultation, they decided to give the Sunday night concerts. The Washington Symphony is doing the same thing with music of a different order. Its leader, Mr. Reginald De Koven, recently wrote to various clergymen requesting them to use their influence with their congregations to sustain these concerts. The rectors of the leading Episcopal churches united in a protest through the press, deprecating this inroad upon Sunday, as well as the fashionable Sunday dinners, receptions and out-of-door games.

The Investigation of the Mormon Church

About a long oval table in one of the committee rooms of the Senate, the Church of Jesus Christ of the Latter Day Saints has had a pretty thorough investigation. People stand on tiptoe near the doorway of a room too small for curious visitors, eager to get a glimpse of the Mormon apostles, and of the keen lawyers whose cross-questions have cut deep into the vicious system that centers in Utah. The probing may be continued during the summer in that state, and in that case no report will be made until another session.

Spring Almost Here

We have signs of spring, the joyous note of a robin, the flashing of bluebirds' wings, the tinge of red on the maples; but people intending to spend Easter in Washington will do well to bring their wraps along. The early weeks of spring hold many treacherous days here as elsewhere; the warm days that set all the bare branches to a wearing o' the green do not usually come before the middle of April.

Bishop Vincent Home Again

It was my privilege to have a good visit with the bishop on the day of his arrival in New York, March 22. His quadrennial in Europe, with headquarters at Zürich, seems to have made him only the younger in spirit and appearance, in spite of his threescore, ten and two.

What especially impressed me was the fact that Bishop Vincent's methods of work, his conversations, and his very life, are imbued with the Chautauqua idea. Through him, also, Chautauqua is permeating Continental Methodism. This illustration of the power of a vitalized idea is both refreshing and inspiring. His openmindedness to truth is but a natural sequence. "Afraid of modern discoveries? Why should I be?" he exclaimed, as I ventured the question. "But for science, our complete confidence in the Bible would be impossible." Yet the bishop is rational rather than rationalistic. His emphasis is laid on "the kingdom within"; not the outward ecstasy sometimes manifested in the class meeting; not even, on the other hand, the soothing restfulness of the aesthetic liturgical service, but rather the deeper personal consciousness of the presence of Christ within.

EUROPEAN METHODISM

This European field of American Methodism, over which Bishop Vincent has presided the last four years, comprises nine annual and mission conferences, in Norway, Sweden, Finland, Denmark, North and South Germany, Switzerland, Italy and Bulgaria. Here are enrolled 413 preachers, over 60,000 church members, and in the Sunday school approximately 6,500 officers and teachers with 75,000 pupils. A simultaneous count of attendance on all the Methodist church services, including the "rainy day" places, indicated an aggregate attendance of 130,000; so that probably 150,000 people are reached by these continental Methodist churches.

In his labors, the bishop has made no effort to speak publicly in the native languages. He believes that in using a competent interpreter, he best secures and retains the respect of the people. Is Methodism reaching the working men of Europe? I asked. Practically all European Methodists are working people, he replied, and their spiritual life is remarkably genuine and free from cant.

THE STATE AND FREE CHURCH

In all the European countries mentioned, the State church is the recognized authority. To become a member of the Free church, one must publicly announce this decision and render financial compensation for his withdrawal from the State church. Cases of oppression, however, are not as frequent now as formerly. A serious defect in the State

church is its neglect of the children. Only during the two years of thorough preparation for the confirmation, which usually occurs at about age fourteen, does it take any interest in these young people. State church families recognize this weakness, and now inconsiderable numbers encourage their children to attend the Free church Sunday schools until the time of confirmations.

THE NOVEMBER CONVERSATIONS

This was one of the three phases of European work which especially appealed to me. Each year the bishop has assigned a specific topic to all the churches under his supervision. Editorials in the church papers, sermons by the pastors, conferences of class leaders, class meetings, Sunday school teachers' meetings, Epworth League gatherings, women's meetings, and even casual conversations at home, at business places or on the street, all kept this subject in mind throughout the month. The subjects for the four years were: The Class Meeting, Its Power and Possibilities; The More Careful Instruction of Our Children and Youth; The Distinctive Doctrines of Our Church; The Significance and Power of Prayer. These "conversations" have resulted in a general spiritual quickening, and have elevated the tone of class meeting testimonies.

A READING CIRCLE

The New European Reading Circle now obtains in nearly every Continental Methodist church. From the first there has been a widespread interest in the movement, with 2,000 members the first year, increased now to about 5,000. The prescribed subjects are nearly all religious. There are Methodist Book Concerns in Germany, Switzerland, Scandinavia, Italy and Bulgaria.

PASTORS WHO NEVER GROW OLD

Bishop Vincent has formed twenty-five picked men of the ministry into a society of Lifelong Endeavor. They are to keep young in the ministry. One requirement is daily prayer for power to serve. Lines of study, to be adapted to the requirements of each individual, are suggested. Emphasis is laid on the treatment of assigned subjects. Each member writes the subject at the head of a sheet of paper, then keeps adding pertinent ideas as they occur to him. The subjects are doctrinal, psychological, philosophical—in fact, cover a wide range. It is a fertile, feasible and suggestive plan.

The bishop honors for his first sermon here a church in Irvington, N. J., over which he was pastor forty-nine years ago. He will then attend two conferences in Maine, and possibly others before going to the gathering at Los Angeles. Loyal to his denomination, an ardent believer in the class meeting, and sympathetic with all progressive movements, I trust he may have many more years of usefulness. He will be at Chautauqua this summer.

DIXON.

The Real Danger

We often hear people say that the experiment of universal suffrage is a failure, that it simply results in the sway of demagogues who marshal at the polls their hordes of bribed or petted followers. This is no doubt very bad. It is a serious danger against which we must provide. But do these objectors ever stop to think how much worse it would be if the demagogue, instead of marshaling his creatures at the polls, were able to stand up and inflame their passions with the cry that in this country they have no vote, no share in making the laws, that they are kept out of their just dues by an upper class of rich men who can make the laws? If your hod-carrier was sulking for the want of a vote, he would be ten times more dangerous than any so-called friend of labor can now make him.—*From Fiske's Essays (Macmillan).*

Frank Expressions
from Drs. Munger, Herrick,
Salter, Savage, Noble
and Giadden

My Personal Belief in Immortality

A Series of Statements
Which Foster
Confidence and Hope

The contributors of the following articles, who have long been known and honored among our churches, at our earnest personal request and for the sake of the good which might be done thereby, have opened up their inmost thought on the subject of personal immortality. We asked from them not an abstract argument, but a disclosure of their own personal attitude. That they have complied so readily puts us and our readers under great obligation.—EDITORS.

The Persistence of Personal Identity

BY REV. WILLIAM SALTER, D. D.

Brought up from my youth in the consciousness of personal responsibility for my actions, I never could divest myself of it. I never could differentiate myself from myself, or think or feel that I was some one else, or that I was merely an animal or a thing. I have a clear and distinct memory of myself for more than seventy years. I have passed through many changes, acted many parts, mingled with many people.

When I recall the past, a thousand different scenes and places and incidents come to my recollection, and in an instant of time I go a thousand miles, and see what I saw, and hear what I heard, and think and feel as I thought and felt fifty or sixty years ago. My flesh and blood have changed over and over again. My youthful form, pliant and elastic, my body in mature years, capable of hard work and long endurance, have vanished. I am in the sere and yellow leaf. But the personal being, the conscious self, the mind, the memory, the conscience, the intelligence, the reason, remains. I have lived in fellowship with my kind, and in close association with others as dear to me as my own soul, yet always distinct and apart from them. Of nothing am I so sure as of my personal identity. It is the ground of all I know, or think, or believe.

Having lived under this sense through so many years and so many changes, I expect to continue under it through whatever changes the eternal years may bring me. The longer I live, the larger my experience of life, the more the Christian religion seems in harmony, and congenial with my nature and condition, and with all the hopes and all the fears that are rooted and grounded in my being. It is most reasonable for me to believe that whatever and wherever shall be my future, it will go on as my past under the same law of continuity and consecutiveness that has given unity and identity to my being hitherto. My mind, my memory, my conscience, my affections, my intelli-

gence, my reason, must always be my own, my true and proper self.

That I do not know what changes I am to pass through in the illimitable future is immaterial, as my ignorance seventy years ago of the changes I was to pass through in this world had nothing to do with the conduct of myself in those years. And as I have found in the course of not a few of my experiences in my earthly life that the veil that hid the future was woven by the hand of mercy, I expect to find it equally so with reference to the Beyond. "It is good that a man should hope and quietly wait."

The exhortations of Jesus to lay up for ourselves treasures in heaven, and to make to ourselves friends of our earthly possessions and riches, that when we fail they may receive us into everlasting habitations, proceed upon the principle of a vital connection between our life here and our life hereafter. Paul proceeds upon the same principle when he reminds us that whatsoever a man soweth, that shall he also reap, and that they who sow to the spirit shall of the spirit reap life everlasting. All will proceed under the universal law of cause and effect. Thus "a good man shall be satisfied from himself," in the language of ancient wisdom; and Paul gives to them who by patient continuance in well doing seek for glory, honor and immortality, the assurance of eternal life.

These are the great lessons of Easter Sunday. They make it a time of joy and high festival among the followers of him who hath abolished death and brought life and immortality to light through the gospel. In my own faith every Lord's day brings the same lessons, and I would that every Sunday was made equally in the churches a day of cheer and gladness, and, in truth, that every day of our mortal life were clothed with the faith and the hope of the life immortal.

Burlington, Io.

The Assurance Which Christ Gives

BY REV. G. S. F. SAVAGE, D. D.

While I find other grounds for a confident belief in a future life of blessedness, my faith rests essentially upon the word of the Divine Teacher, who brought life and immortality to light. For many years I have cherished an undoubted faith in the teachings of Christ as a reliable revelation of the fact of a future and eternal life, and of the perfect blessedness of all who believe on, and accept him as their personal Saviour.

His affirmation is an unqualified one, "He that believeth on me, though he die yet shall he live, and whosoever liveth and believeth on me shall never die." The promise is of an immortal existence. Moreover, he gave assurance that this would be a blessed existence in a happy home in the many mansioned house, where being made like himself they were to dwell with him in fellowship and service.

I have an abiding confidence that my faith in the testimony of this witness in respect to a future life rests upon a sure foundation, being sealed by his resurrection from the dead and his ascension to heaven, the evidence of which is to me conclusive.

This confidence in the reality of a future happy home for myself and others has been confirmed by what I have witnessed sometimes in the experience of Christian believers, at the end of their present lives. I have seen one and another in the full maturity of their intellectual powers and their capacity for usefulness with plans and purposes yet unaccomplished, with much to live for and enjoy, yet with clearness of vision of the life beyond and with faces radiant with the light shining through the "Gates Ajar," rejoicing in the blessed assurance that to depart and be with Christ was better than prolonged life here. I could not persuade myself that what we call death was the

end of their existence. Their rich endowment of character experience and attainments, eminently qualified them for a nobler immortal existence, such as is revealed in Holy Writ.

As respects my own feelings of confidence, as in my old age I am kneeling at the threshold of what lies beyond the veil of the future, waiting for the summons of the Master to enter in, I can say that for more than seventy years I have been a follower of the risen Lord Christ, and the blessed experience of his love and faithfulness to his promises gives me an assured hope of an immortal and happy life in his heavenly kingdom. I can say with Paul, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

Life at the age of eighty-seven years is still enjoyable, yet I look forward with cheerful anticipation to an entrance into the heavenly kingdom and a happy reunion with loved ones gone before. I have a feeling somewhat akin to that of Dr. Lyman Beecher, who near the close of a long and eminently useful life said, that when he looked out upon the grand opportunities for useful service, opening before the coming generation, in an age like this, he sometimes wished that he might take a new lease of life, and share in the work to be done, but, when sometimes he caught a glimpse of the glory and blessedness of the heavenly world, like Bunyan's Pilgrim, he wished that he were there.

My highest conception of the blessedness of the future life is that of being with and like Christ, and loving and serving him forever, without sin, or imperfection or weariness.

Chicago, Ill.

An Achievement of the Spiritual Life

BY REV. SAMUEL E. HERRICK, D. D.

The conviction of immortality is an achievement. It comes not as the result of philosophizing, nor is it a conclusion based upon testimony. That One Historic Man has reappeared in a *post-mortem* personality saying, "Because I live ye shall live also," furnishes a starting point for faith; and perhaps to multitudes a sufficient standing ground for lifelong assurance. Such are to be congratulated. But I am not sure that they are not also to be commiserated if they get no further.

For there surely is something beyond this. The fifteenth chapter of 1 Corinthians is not Paul's high-water mark in this matter. That is rather to be found in almost the last letter he wrote, "I know whom I have believed." This is his establishment in present living relations with his living Lord. There is unquestionably a position in which the conviction of life's continuity has little or nothing to do with anything that is merely historic. All the deaths of all the ages are nothing to it. The soul stands in a timeless relation with the eternal God and says "I" and "Thou" with him, in conscious community of life.

No perpetual reiteration of the Easter facts satisfies it. The ocular reappearance falls back among elementary things—important in their time and place, to be sure, but scarcely thought of amid another order of facts which are subjective and experimental. The ever clearer revelation of immortality stands in an ever higher realization of life. Christ is characterized by St. Paul as he who "brought life and immortality to light." There is profound significance in the logical order of the words. It is by first revealing life that he proceeds to the relation of immortality. Immortality only becomes a clear and strong conviction as life rises into its true significance. Life considered or experienced as mere existence—earth-born, earth-fed, to earth returning; touched and moved only through the senses; filling its round of waking, eating, toiling, sleeping—such life, I say, carries with it no conviction of immortality, but rather the reverse.

But life, as it rises out of this mere brutish and sensuous round; life as it becomes filled and graced with qualities that are social and humane; life as it is enriched with domestic affections and conscious of the law of mutual sacrifice; life as it comes to the knowledge of its own spiritual worth and power, springing over all time-bounds and finding itself in sympathy and union with all other noble life that has been, or is, or shall be; life devoted to great ends or spent in holy ministries—such life, I say, does carry with it the assurance also of immortality.

But life as Christ conceived it, lived it, and so "brought it to light," transcended even this. It was life consciously in the Father's house, and that Father the living God; life under conscious filial relations with God. Here is something beyond the mere consciousness of spiritual dignity and worth; higher than

the order of human and social relationships. It is the native, inherent attribute of childhood, to rest in its filial relationship as dowered in equity with all the paternal wealth and worth, all the paternal power and grace. Not simply what the father has, but what he is and can be; that is the child's conscious possession. And when this mutual relation exists—as Christ avers that it does exist—between God and the human soul, the conviction of its utter incorruptibility and deathlessness presents itself with self-evidencing power.

I can never forget an hour that I passed many years ago by the graves of Charles Kingsley and his wife, in the little churchyard at Eversley. The argument for immortality from the persistency of mutual love rose upon me as I had never felt its force before. That nobly-mated pair were not sleeping together under the sod, but were consciously together in God's house, I felt most certain as I took in that epitaph of three words: "*Amarimus; amamus; amabimus!*" Was ever so mighty an argument so compactly put? Given love's real existence, it must go on.

Then what must we say when taking the promise of Christ's assurance—the great central message of his gospel, we have come into the consciousness that such a personal bond exists between the living soul and the living God himself? What must we say, when life itself has come to be summed up for us in this one fact, the love of God?

What must we say, when all other facts have dwarfed and dwindled for us into nothing more than life's accidents and accessories—this, the one essential, all-embracing, all-sufficient experience; when in the solitude of your own personality you can say with God himself, "*Amarimus, amamus*"? The spirit of God himself whispers with your spirit, "*Amabimus.*" The conviction is complete, beyond any assurance of logic. There are certainties beyond those of syllogism, in which we stand with the apostle and say: "We know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." "The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs of God," not simply of his properties, but of *God himself*—"and joint heirs with Christ." We are conquerors of death through the might of deathless love, and are "persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

This, upon the whole, is the state of my present and growing conviction of immortality.

Boston.

God's Pledge, Christ's Consciousness

BY REV. THEODORE T. MUNGER, D. D.

I find, as time goes on, that the reasons for belief in immortality once held, while they do not wholly give way, yield to personal experience of it. One reason of this change is that as immortality belongs to the order of existence—a natural and not a miraculous fact—it must be realized in one's own experience, like every other truth in human life; that is, it is revealed through life.

While this is a growing feature in Christian consciousness, there are, in my own case, two unlike facts attending it that have not only strong weight of evidence but great spiritual uplift and comfort. I can but name them.

The first is drawn from the revelation of God in creation. The one purpose in creation from the first has been to produce man. Endless ages for production; a few years and he goes out of existence! The improbability of this is so great that it sweeps all the difficulties that cluster about death. An irrational Creator is an impossible conception. A Father who suffers his own image to perish in the first days of existence nullifies the relation. That he will not forsake the work of his hand is the stay and comfort of the soul while the body perishes. The very fact that our life is drawn out of the eternal life of God renders it impossible that he should cut its thread. It would detract from his own fullness. God himself in his own nature is the pledge of immortality; he swears by his own eternal life that his children shall live forever.

Let me give here some words recently written to me by a friend—a profound student in various branches of science and also in philosophy, and who is now passing through the valley of

the shadow of death; he says: "The only solution of life is eternal life. If this is not so, then man alone of all other creatures is a stupendous failure." This great cosmic fact changes the whole atmosphere of human life and fills it with light.

The other fact is the consciousness of Christ. I do not refer to his authoritative word, nor to his resurrection, however it be interpreted, but to the spontaneous and natural way in which he assumed the continuance of life forever. It was never a question with him, and hence he said so little about it. He predicates immortality as naturally as a bird predicates flight when it feels its wings. It had its ground in his absolute consciousness of the fatherhood of God; if he is the Father, how can he suffer his children to go out of existence? This seems to me to be the rock on which our hope of immortality is based; it is divinely natural. Whatever value and weight of opinion lie in Christ, however interpreted, it carries with it this supreme assertion of eternal life. Because he rested in it with the easy assurance of a perfect man, I can make it my own because I believe in him.

The perfection of Christ's revelation is found in his last words uttered on the cross, "Father, into thy hands I commend my spirit." Marvelous words! What else shall the Son say when he goes to the Father? What more does he need to say? How majestic in their simplicity and how childlike in their naturalness! We imagine a thousand things about the future life—its place, its joys—but here there is nothing; no rewards or punishments, no crowns of gold, no seats of glory, but only the repose of the perfect Son in the eternal Father.

New Haven.

Some Satisfying Reasons

BY REV. WASHINGTON GLADDEN, D. D.

When you ask me what makes me believe that for me and for those whose lives are one with mine there is conscious life beyond the grave, I must answer that the reasons are manifold. It is, of course, a glorious hope, a confidence, a strong expectation; it can be nothing more. I have had no personal revelation about it, and should not know how to verify such a revelation if it were vouchsafed me. There is no demonstration of which I know anything.

With respect to the existence and the friendship of God, I believe that I may have something more than faith—experimental knowledge. When, through years of service, I have tested his fidelity; when I have habitually sought from him wisdom, comfort, courage, patience, strength, and have found what I sought, I may naturally feel that my faith in him amounts to knowledge—"I know whom I have believed." But this assurance of future life cannot thus enter into my consciousness. I cannot experience it until I enter into it. It is confidence; it cannot be cognition.

My faith in the future is strengthened by the knowledge that it is not a solitary faith; that the most of my fellowmen share it with me. It seems to be part of that natural religiousness which belongs to humanity. And John Fiske's contention abides with me, that nature—if you choose to say nature—could not have developed such an organ of faith as this unless there had been a reality corresponding to it; any more than she could have developed an eye where there was no light, or an ear where there were no waves of sound. I cannot help feeling that all the larger interpretations of evolution make the future life probable.

More and more, however, I find myself resting on the sure word of Jesus the Christ. It seems to me that he is an authority in the realm of the Spirit. Wherever I can verify his word I find it true; his insight never fails; I have never found the slightest reason for believing him to be mistaken in any clear pronouncement about spiritual things. And when he speaks with the utmost positiveness of the certainty of the life to come, I take his word with no misgiving.

Moreover, the assurance of the life to come seems to be a part of that faith in God's Fatherhood, which I have learned from Jesus Christ and which has become the very breath of life to me. I cannot understand how the existence of such a personal relation between myself and my Father in heaven as Jesus has taught me to cherish, can be consistent with the extinction of my being at death. Mr. Gilder's strong sonnet is to my mind convincing:

Beneath the deep and solemn midnight sky,
At this last verge and boundary of time,
I stand, and listen to the starry chime
That sounds to the inward ear, and will not die.
Now do the thoughts that daily hidden lie
Arise and live in a celestial clime,
Unutterable thoughts most high, sublime,
Crossed by one dread that frights mortality,
Thus, as I muse, I hear my little child
Sob in its sleep within the cottage near,
My own dear child! Gone is that mortal doubt!
The Power that drew our lives forth from the wild
Our Father is; we shall to him be dear,
Nor from his universe be blotted out.

Stronger than all else, however, is the assurance that comes to me through living, in this world, the immortal life. There is a kind of life, which Jesus shows me, and of which the Spirit tells me, that ought to be immortal. "The glory of going on" belongs to it. If it did not continue, something would be wrong with the universe. When I live, as best I can, this kind of life, making the Spirit who was in Jesus my companion and counselor, my hold upon the future seems constantly to strengthen. Then I can understand what Paul meant when he said: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Columbus, O.

My Own Outlook on the Future Life

BY FREDERICK A. NOBLE, D. D.

Two articles in the great religious creeds it has always been easy for me to accept, God and the Immortality of the Soul. Within the sweep of these two articles there is much which has occasioned misgiving and doubt; but these two have been primary and fundamental in all my thinking, as much fact to me as the sun in the heavens, or the north star, or the law of gravitation. To my mind it is inconceivable that there should be creation without a Creator, thought without a Thinker, life without a Life-Giver. Not only is God a Power—so my conception runs—which makes for righteousness, but he is a Person open to approach and fellowship. Men may talk with him. He is a Father who hears and helps.

It is this idea of God which forms the basis of my unquestioning faith in the immortality of the soul. Thought runs back to thought. Life runs back to life. The stream has kinship with the fountain in which it has originated. The conviction has been with me and a part of me from my earliest moments of serious reflection, that we are made in the image of God. No hairsplitting speculations, no materialistic philosophies, no demonstrations to the senses to the effect that death ends all, have even been able to shake this belief. Life that has begun in God may be lived without God, and away from God, and under the displeasure of God; but it is not going to end.

This conviction, in every respect so vital to my conception of soul-hood, seems to be verified and greatly strengthened by the teaching of our Lord, who came to bring life and immortality to light. He did not come to originate life and immortality; but to lift immortality up into the light, and to heal life and set it flowing in right directions. Sitting at his feet and accepting his instructions, one may hold this conviction of immortality with a great deal more confidence. But in so far as this notion has its foundation in my own reasoning and instincts and longings, it finds warrant in a single clause of side-light flashed in upon the minds of the disciples by the Great Teacher when he was addressing to them those wonderfully illuminating and comforting words about the many rooms in our Father's House, "If it were not so, I would have told you." Jesus took pains to inform the little sorrowing company in whose presence he stood, that if these high expectations of which he was speaking, and the latent hopes and desires lying back of these expectations had been groundless he would have told them. In

a matter of such transcendent concern as the endless life he would not leave his followers, nor the world in ignorance. In that single sentence Jesus has set his seal to the trustworthiness of those rational conclusions and outreaches of the spirit in man by which he knows himself to be immortal.

My confidence, however, in a life to come does not make me impatient of the life that now is. I have had no small share of defeats and humiliations and afflictions. But there have been no moments so dark and no disappointments so bitter, that life has not seemed to me abundantly worth living.

To me this earth is one of the rooms in the Father's House, and it is full of beauty. I love the light of noonday and the sweet mellowness of eventide. Perpetual delight comes to me from the blue sky and the shining stars, from the mountains rising in their majesty, the green fields and woody forests, the flowers, the birds, the brooks, the processions of the seasons and the endless variety of life and movement which are ever about one. Earthly friendships are precious. The activities which a world like ours opens to an earnest soul, and the possibilities of worthy achievement in it, make existence a boon to be prized and cherished. My sympathies go out to aching hearts and to the heavy laden and to all under storm and stress; but there is little in me to respond to the vale-of-tears idea of this splendid world.

Just to breathe and look abroad often kindles enthusiasm in every drop of my blood. It is God's world—this of ours—and he is in it; and where he is it is good to be.

All the same, while the world about me seems so fair and attractive and life here has so much to command it, I am calmly resigned, if I understand my own attitude towards the future, to exchange the seen for the unseen at any moment when it seems good to the all-wise and loving Father. "My times are in thy hands." He will make no mistakes concerning my going hence. It would be good to live on, if one might, and mingle still in the mighty conflicts for truth and righteousness.

To me and my generation a great and stirring period has been given in which to live and work. One might well be supposed to have had enough of protest and struggle who has mingled in the conflicts which this period has brought to the front. I once saw Boston Courthouse in chains in order to

insure the return of a poor panting fugitive to his master in the South. Later, I read with tears of joy in my eyes the great decree which struck the shackles from every slave in the land. It would be a satisfaction to remain and battle until the Negro has his proper recognition under the flag and stands secure in all his rights. Still it is vastly better to have one's plans arranged for him by Him who makes all things work together for good to them that love Him.

The occupations and enjoyments of the life to come, as they shape themselves in my anticipation, are mainly these three: fellowship, growth in knowledge, and service. There are other and attractive satisfactions promised, but to my mind these three are the chief constituents in the blessedness of heaven; and to these I look forward with a ready will.

I look for pure and exalted fellowship. "That where I am, there ye may be also" carries with it the assurance of an open face-to-face communion with the Son of God and with the high and firm intelligences which gather about him. This fellowship will tend more and more to the refinement of character, and to the setting of one forward in all moral and spiritual excellencies.

I look for a constant growth in knowledge and in capacity to appreciate the things of beauty and of glory which are now beyond me. So far as necessary, mysteries will be solved and vast realms of highest truth will be mastered.

I look for delightful experiences in service. "His servants shall serve Him." What these services are to be we may not know now. We may be sure, however, that they will be both fascinating and rewarding—on the one hand, unwearying, and on the other suited to the unfolding of all our rarest faculties and to the glorifying of God. Whatever ability one may possess, whatever training one may have received, whatever knowledge and wisdom one may have accumulated will be utilized in service.

As I stand on the border land and look over across the spaces, these are my anticipations. There are other realms of life than this of earth, I am sure; and to the shining portals of the worlds which lie out beyond our mortal visions I lift my eyes. But my hope of realizing privileges so exalted and joys so inexpressible rests in faith in Him who loved me and gave himself for me.

Boston.

The Land
of Homely Duties and of
Little Things

Galilee and the Christian Life

By Rev. Edward C. Moore, Professor in Harvard University

A Fresh and Suggestive
Interpretation

Go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.—Mark 16: 7.

GALILEE IN THE LIFE OF JESUS

What was Galilee in the geography of the spiritual life of Jesus? Galilee was the place of a forlorn village concerning which one said, "Can any good come out of Nazareth?" Nazareth held a carpenter shop. And that carpenter shop and the humble dwelling which belonged to it held Jesus almost thirty years. There were spent all the years of his tender home associations, of his simple schooling, of his golden dreaming, planning, thinking, of the training of the manhood that was yet to move the world.

Galilee held a little inland lake with a fringe of fishers' villages and a stretch of wind-swept shore. And that lake, those shores, had been the scene of a good part of the activity of the other three years of Jesus' brief career.

On those hills he had wandered often, alone or else in company with the few who held him dear. There he had prayed, been tempted, striven. There he had learned patience and yet patience, in the years after his vision must have come to him and before his work began. There he had been tempered to fortitude and had won his peace. He had courted the wastes and fastnesses. He had revelled in the glory of God's face of nature and then gone back with eager, loving heart to the trivial business and the squalid haunts of men.

There he had held simple converse with the fisher folk and peasants and with publicans and sinners. There he had made his friends and buried some who loved him. There he had slept in the humble homes that offered him a bed and breakfast, dined in the paltry pomp of the provincial magnates, bowed his sensitive soul in the bare little whitewashed synagogues. There he had won his few close disciples, mastered the men who were to become the missionaries of his heavenly spirit. There he had done what the Jerusalem Jews would never have suffered him to do. There he had laid all quietly the foundations of a new spiritual order which should gradually change the face of civilization and redeem to joy and hope eternal countless souls of the humanity.

This Galilee was to him. Do you wonder if he loved it? Do you wonder that, as he thought of the grief of his disciples when he should have been taken from them, he said, Go back to Galilee? Do you wonder that he

foretold that there his spirit would hover over them and his risen life would be revealed?

THE BIRTHPLACE OF THEIR GREAT FRIENDSHIP

Where was Galilee in the geography of the spiritual life of the disciples? There they had been born, all but one of them, and his name was Iscariot. And there they had been born again. All of their earliest associations were with those hills and shores, those cottages and synagogues. But, what was of far more consequence, there had been almost all of their association and companionship with Jesus. There he had entered into their lives and they into his life, or, as he taught them to use language, there they had entered into life at all, into life, that is, with any meaning in it, any purpose before it. There their consciences had been quickened, their ambitions fired, their wills disciplined and their thoughts immeasurably expanded.

No doubt they had desired to get out of Galilee, to go up to Jerusalem—until they had been there. After that they chiefly desired to get away again. In Jerusalem the man who they loved was hated, the truth they accepted was despised, and at last the Lord whom they adored was crucified between two thieves. To Galilee went back almost all the memory of blessings which they had received. Do you wonder if to Galilee went forward all the hope they dared to cherish that they might be blessed again? I can fancy that they almost wept as they thought of those bare hills and dirty villages and fishy boats again. All the toil they had there undergone was now transfigured and the small relations in which they had been restive were sanctified, for the Lord's sake, the halo of whose presence now hung over all.

There is therefore no touch of greater truthfulness in the whole gospel than just this intuitive movement, this half unconscious resolution and blind feel of these men bereft: We must get back to Galilee. There is no more profound and illuminating declaration or one worthier to be put into the mouth of angels, than just this one: Go to Galilee. No word was ever more in accord with the sacred nature of things. No trait of the narrative is more suggestive, symbolical, prophetic of the nature and conditions of a renewed and deepened life with Christ in God for you and me. Christ is not always there where men in their half-formed expectations touching the divine assume. He stays not ever on what men

would call the heights of his experience. He is not to be found only in such places as Gethsemane. The substance of his revelation is not all to be drawn from the record of those few hours on Calvary. Where is Galilee in the geography of your spiritual life and mine?

IMPRESSIONS GATHERED AWAY FROM GALILEE

I do not mean to say but that those men bore with them ever some impressions of their Lord and of the meaning of his gospel which they gathered in Jerusalem and not in Galilee. I do not mean to say but that the events which transpired in those last agonizing days in Jerusalem did constitute the height of Jesus' career. They did reveal something of his personality not otherwise made known. They did achieve something which no indefinite prolongation of his activity could have achieved.

I do not mean to say but that there were also those visions of himself vouchsafed to some, one and another, there at the tomb and in the immediate neighborhood of Jerusalem. But there seems to be no question that Galilee was the place of the disciples' first appropriation of the meaning of the resurrection and of their reconstruction of their own lives and purposes upon the basis of that resurrection.

The narratives of the appearances of Jesus after the resurrection present insoluble difficulties. The bewilderment of the narrators is obvious. The disciples were indeed convinced that it was that same Jesus with whom they had companioned before the crucifixion, of whom they now had their amazing visions. They were absolutely assured of his continued life. They were as sure of that, every whit, as they had ever been of his preceding earthly life. Yet no one of the evangelists depicts the life of Jesus in those forty days precisely after the manner of the life which he had lived with them before. They make him to touch at times the old conditions with firm touch, in flesh-and-blood manner as of yore. But in the next breath they make him to bound off from these conditions and to transcend the laws of physical being as Jesus before his death never transcended those laws.

AFTER THE RESURRECTION

We should be glad to know more than we ever shall know of the nature of that which then transpired. But yet there is comfort in the story as it is. Had the meetings of the disciples with the risen Lord been precisely upon the plane of their companionship with

him before his death, those meetings would at any rate be removed altogether from the plane of our experience. We could at best bring credence to their testimony. As it is, these meetings of theirs with the risen Lord bear just enough resemblance to sacred experiences of ours, for us to enter into the spiritual truth which is here related and to corroborate the apostles' witness with our own.

We may go further, and say that even the apostles themselves must have given thanks in later years that the appearances of Jesus in those forty days were just such as they were. For in being precisely what they were they were a preparation of the apostles' thoughts for the sort of experience of receiving aid and revelation from their Master which they too were going to have when they had got a long way from Galilee, when they had gone out to bear witness of him and to do work for him in the farthest corners of the world. We are sure of a guidance, but we hear not the word of it with our ears. We are conscious of help and inspiration, but it comes from the possession of the spirit within us by a spirit greater and better than our own. Assuredly Paul lived out his life upon the basis which I have here described. Yet no apostle of them all grasped with a greater certainty the fact that the Lord was risen than did he. He never spoke of the apparition of the risen Lord to him as in the flesh. Yet there was no apostle who was more sure that the living Christ went before him and none was more eager to follow after Christ.

WHERE IS GALILEE TO US

Where is Galilee in the geography of your spiritual life and mine?

We picture those men upon the accustomed shores. For a day or two I fancy or even only for a few hours they may have been idle, wondering in grief: What next? Then that man whose homely common sense had cut many a knot already and would yet cut many more said, I go a fishing. And they went. They toiled all night and took nothing. But at dawn the Lord stood upon the shore. What does that mean for you and me?

Galilee is for us that land of simple, homely and familiar experience out of which we may have supposed for a moment that the Lord had lifted us, away from which forever, as may be fondly thought, he had led us. He had lifted us up to heaven and we feel the shock of being brought back to earth. Heaven those years with the Master must have seemed to the disciples even while they were living in them, heaven still more in the retrospect. And yet to the same old Galilee, yours and mine, it may be quite clear that Christ is now calling us back. It is thither that he bids us go. It is there that he will be found going before us, or else not found. It is there that we shall see him or else we shall not see.

Galilee is the land of homely duties and of little things. It is the land of the eternal commonplace, we say, of fishy boats and evil smelling villages, of associations of which we had wearied and of tasks from which we had rejoiced to be set free. The dreariness of it all seems insufferable, the monotony of it a keen pain.

One moment, I beg of you. What was that we were saying? The land of the eternal commonplace? But it was here in this land, by this lake, that we met Jesus. We were actually fishing when we met him. Surely that event was not commonplace. All the hallowing and glorifying of our life flowed from that meeting. And the most of that hallowed and glorified life with him whom we had met was lived right here in Galilee. Our most sacred experiences were had here in Galilee. Here light came to us, and God's love dawned upon us, here in Galilee. Here Christ did for us nearly all that he ever did and became to us what he is. Here we have done for others almost all that we have done. We need to be forgiven for our forgetfulness of all the grace shown to us here in Galilee. We will go about the work again as faithfully as we went about

it before. What has been may be again. The angels say that it shall be. "There shall ye see him. Lo, I have told you."

AFTER OLIVET AND CALVARY WE MUST RETURN TO GALILEE

So sure is it that after all the times of greatest elevation in our lives, after all our going up with Jesus to Jerusalem and to Olivet and to Calvary, as in thought we have done in these last few weeks and in fact we do in some great experience. So sure is it that our lives will have to go back to Galilee. It is so sure that if we wander aimlessly weeks, months, about Jerusalem, and undertake to live upon our hallowed recollections, and refuse the old relations and the homely grinding work, or the new work because it grinds still more, it is so sure, I say, if we pursue this course, that we shall not see the living Christ, but only grow to harp upon the fact that we did see One, who is now dead. We shall not meet the living world's actual exigency, nor reap the reward of ever new and fresh and Christlier life in our own souls.

But how often does a man's religion shrivel to the mere reminiscence of past greatness and the prejudice against present facts. How often does his Christian faith shrink to the mere assertion that long ago God said this, and Jesus Christ 2,000 years ago did that. That theology ran special risk which concentrated its attention too exclusively upon the grander and more tragic aspects of Christ's life, upon his suffering and death. It had a special danger in concentrating men's attention too exclusively upon the crises in their own spiritual history, the experience of conversion and the like. It ran risk that men's religion would descend to a mere recollection of things done for us once for all by Christ, or, even more ignobly, to the recounting of things once done or suffered by us for Christ's sake.

How often does men's devoutness all attach to acts of worship, services of religion, as men call them; even their charities and their self-chosen courses of conspicuous philanthropy may draw them off from the real Galilee where the God-appointed labor of their lives does surely lie.

How often does Christ sit with us on the well-curb, whither some blazing noon tide we are gone to draw water. He offers us water of life and we know him not. We are all absorbed in some trivial question, whether in Gerizim or on Mt. Zion men ought to worship. We forget that in a moral life in Sychar there might be abundant opportunity for worship in spirit and in truth. We say with dull devoutness, When Messiah shall come. We think of him coming at some other time than now and in almost any place save here. But he answers, I that speak unto you am he.

And then we must gratefully acknowledge how often in our experience it has happened that we have toiled all night and taken nothing. We were on the point to leave the boat and perhaps to sell the gear and abandon the business forever. Only something Christly in the voice which bids us be faithful once again to duty prevails. And now we are unable to draw the net for the multitude of fishes. In the gray dawn we see the figure on the shore to which our hearts cry out as cried the heart of that man whom Jesus loved, "It is the Lord." We have seen him again—in Galilee.

"Returned Missionaries"

BY REV. ORESTES HENGSTENBERG

I am sure that I am not the only pastor among the readers of *The Congregationalist* who read the recent Confessions of a Returned Missionary with fluctuating emotions. "Ministerial courtesy" and "the anti-missions Christians" rattled something in the closet of our souls and made us read a bit nervously,

while "noble men in the ministry" irradiated our faces with self-conscious smiles.

I am prompted by these confessions to whisper a confession of my own into the benevolent ear of *The Congregationalist*, for we have recently been having some little experience with returned missionaries in our village, and this experience has caused emotions that I would not for the world confess to any one less impersonal than a newspaper.

The church in Space of which I am pastor is not the worldly church of "the little green god." It is a country church made up of intelligent, generous, well-to-do men and women who are honest and helpful. The men are professional men, and the women are widows. All read the best papers and books of the day, and are cognizant of world affairs. They know true sentiment from false, admire men and women who do their duty in whatever place and believe that God's revelation is universal. Their religion is a means to a life for them, and they desire to make it a means to that same life for others. They are chary of superlatives, do not wear their hearts on their sleeves, make no parade of their charities and expect other men to be likewise reticent.

Now appears "the returned missionary,"—though unluckily not the author of the recent confessions—guaranteed fresh from the foreign field and with the seal of secretarial favor upon him, or more likely her. Immediately we are in another world. The story to which we listen nine times out of ten is intensely personal, often egotistic. It deals with petty scenes, petty motives and childish results. Men and women in the pews who have given away their thousands of dollars to charities are invited to thrill at the thought of the possible results of giving a tract costing two cents to a heathen baby. To be sure, there may be results; printers' ink inside of babies might well work something. But to the business man in the pew, who does not let his left hand know what his right hand does, there is something grotesque in this insistence on the blessedness of giving away a tract. If the minister on Sunday drew his illustrations from such events he would be visited on Monday by the deacons or the doctor.

No! we are ready to move forward in Space in the character of missionary addresses. We cry Hear! Hear! to the words of your "Returned Missionary who would like to tell the vastly larger story of God's methods." The A. B. C. F. M. gave us an opportunity to hear one man of that caliber two years ago. He told us of the conflict between Krishna and Christ, until we forgot the man and saw only India with its life and problems, and the Christ grappling with heathenism. This church would like to hear that missionary again. He can have the morning service and, heaven bless him! the evening as well. There was width in his vision and strength in his grasp. Here was a messenger who could really tell us of the battle at the front.

We all know that the gospel is tender, that the converts are humble, and that self-sacrifice on the part of the missionary is a joy, but we get a little bit cloyed with tenderness, we strongly suspect that foreign Christians are somewhat like Americans, and we know one or two things about self-sacrifice ourselves.

In short, to confess the worst heresy of the audience in Space, we feel that we are not getting a correct presentation of life from the missionary. The perspectives are so ignored that you get a picture from Chinaman's land indeed. The heroine walks in the air and the convert floats in heaven. Let them come down to earth. Let the missionary look at his work from our point of view. Let him, or her, cut out the superlatives. Let both him and her give a true picture of other lands—and the attitude of churches will be cordial. If there is "a vague dislike" of missionary discourses it behooves the speakers to investigate the cause. I believe that that dislike will be overcome as soon as missionaries show their willingness and ability to treat "the vital questions" in the conflict of Christianity and heathenism.

In and Around Chicago

(*The Congregationalist may be found in Chicago at the Congregational bookstore, 175 Wabash Avenue.*)

The Club

The meeting Monday evening, March 21, was the 171st in the history of the club. Those present enjoyed greatly the singing of several good old hymns under the competent leadership of Mr. Charles A. Adams of the Apollo Club. Judging from expressions of satisfaction heard on every side, members of the club prefer singing in which they can join to that furnished by costly soloists or quartets. The address of the evening was by Dr. C. W. Hiatt of Cleveland and fully maintained his reputation for oratory and good sense. His subject was The Student at the Bar of Judgment.

The Presbyterian Revival

The special series of meetings, now in progress in Chicago in Presbyterian churches, is under the direction of the Assembly's Evangelistic Committee. Several ministers from other denominations and about a dozen from other parts of this country and abroad are giving aid and encouragement. Sunday afternoon, March 20, Dr. Chapman addressed a large audience of men at the Y. M. C. A. Auditorium. Next Sunday Rev. John Robinson of Scotland speaks. During Easter week Rev. A. H. Kalor of Pittsburg will conduct special group meetings in connection with the Y. M. C. A. Monday from 10 A. M. to 4 P. M., was devoted by the Presbyterian and Congregational ministers to conference and prayer in place of the regular Ministers' Meetings. The services are to continue till May, and are designed for thoughtful, intelligent people, rather than for those who are especially emotional.

Convocation Week at the University

Contrary to expectation President Harper managed, notwithstanding his recent experience under the hands of the surgeon, to be present at several of the exercises of Convocation Week and to perform the part which belongs to his office. The week might be called German week, inasmuch as those prominent in it were Germans, either direct from the fatherland or by descent. The convocation sermon was preached Sunday by Rabbi Hirsch, a splendid type of the German American Jew. Sunday afternoon fully five thousand persons attended a reception given the five German professors who came to this country to receive the degree of LL. D., at the hands of President Harper. Two other distinguished men were honored at the same time. The names and reasons for conferring the degree are as follows:

BERTHOLD DELBRUECK, University of Jena—For investigations which have established the science of comparative syntax, and especially for a monumental treatment, recently completed, of the syntax of the Indo-European languages.

PAUL EHREICH, Royal Institute of Experimental Therapy—For chemo-biological and theoretical investigations which have resulted in a better understanding of the treatment of infectious diseases.

WILHELM HERRMANN, University of Marburg—For distinguished services in the field of theology and ethics, and especially for his exposition of the content of Christian faith.

JOSEPH KOHLER, University of Berlin—For treatises of distinguished merit in the law of patents and bankruptcy, and for valuable contributions to ethnological jurisprudence.

EDUARD MEYER, University of Berlin—For writings in ancient history evincing a mastery of technical detail, yet marked by originality and breadth of view.

CHARLEMAGNE TOWER, United States ambassador in Germany—For eminence in diplomacy and for his services to the cause of friendship between the United States and the German Empire. (*In absentia.*)

HERMAN FREIHERR SPECK VON STERNBERG—For eminence in diplomacy and for zeal and tact in drawing closer the historic friendship between the people of Germany and the United States.

Professor Herrmann has already sailed for Germany, but some of the other professors will tarry a while in America. They all express themselves as surprised at the institu-

tions of learning which exist in this country. One of the features of the week was a letter from President Roosevelt and a cable message of congratulation from Emperor William.

Gifts to the University

During the last quarter only about \$20,000 in money have been received. The two largest gifts were, one of \$10,000 for a horizontal telescope set up at Yerkes Observatory, and one of \$5,000 for investigations in physics. The trustees have decided to erect a special hall for divinity students as soon as the needed funds (\$250,000) can be obtained. The building for a law school, costing this sum, is now nearly completed. Other buildings will be erected as fast as they are called for and the money for their erection is furnished.

The Bible Institute

This institute, founded by Mr. Moody and now under the care of Mr. A. P. Fitt, his son-in-law, fills a place of its own and does not lack for students. Through its correspondence departments it reaches men and women unable to spend time or money for study in the city. The courses are so arranged that in a few years one can go through the entire Bible and master the main points in a system of theology. A certificate only is given those who complete the course. Several distinguished men are speaking at the institute this term, among them Rev. Mark Guy Pearce of London, the famous Methodist divine, whose address of March 23 will not soon be forgotten. Mr. Charles Inglis of London is the special lecturer at the institute this month, while Mr. S. D. Gordon of Cleveland, O., will lecture through April and May. The Extension Course for those who can give only evenings has been successful this year. A thousand persons being present at some of the lectures by Dr. H. T. Sell on Biblical Introduction.

The Sunday School Association

This vigorous body of Sunday school teachers held its annual meeting March 25 with the Millard Avenue Church, Rev. J. W. Ferner, pastor. The ladies provided a bountiful supper. The attendance was large, and the enthusiasm so great that an extra meeting has been suggested for the summer. Mr. David S. Geer, a prominent lawyer and superintendent of the Plymouth Sunday School, was chosen president. Superintendent McMillen was re-elected secretary. It is to his foresight and energy that the success of the association is largely due. Resolutions, in substance the same as those recently adopted by the Boston Superintendents' Union, were adopted, and copies of President Capen's pamphlet on The Sunday School Offering were distributed. Dr. Lobe was chairman of the meeting, and added much to its interest. The principal address was by Mr. B. W. Firman, manager of one of the departments of Marshall Field's retail store. He is member of the Second Church, Oak Park, head, also, of a boys' club in his church, and superintendent of the Ewing Street School, which he has brought up from a comparatively small attendance to over four hundred. His address was direct, suggestive and deeply spiritual. It was on the same subject as that treated in Mr. Capen's pamphlet. Discussion followed. The meeting was one of the best the association has had.

Chicago, March 26.

FRANKLIN.

Education

The students of Washburn College, Kansas, during the last two years, President Plass reports, have increased from 320 to 600. A law school has been organized, a heating plant built costing \$20,000, a physics and observatory building costing with equipment \$56,000 and a president's residence for \$8,000. A medical building has been bought for \$12,000.

About \$20,000 has been added to the endowment and nearly as much more to new equipments. To these amounts is to be added Mr. Carnegie's gift of \$50,000 for a library.

Our Polity

Two Ways of Partaking of the Lord's Supper

Two ways of receiving the communion are observed where individual communion cups are used. One custom follows that which always has been observed in the Christian Church. Each believer drinks the wine as he receives it. The other custom has been introduced in some churches along with the individual cups. Each person who receives a cup holds it till a signal is given by the pastor, as by the words, "Drink ye all of it," when all drink at the same time.

A correspondent asks which of these customs is more common. She finds that the holding of the bread and of the cup till all have been served is awkward and unpleasant, that waiting and watching for the signal diverts her thoughts from silent prayer and meditation; and that the solemnity of the service is lessened by the resemblance to a military company waiting for the order of their commander.

This latter custom is not common, though a few large churches have adopted it. It emphasizes the idea of fellowship and of honor to Christ, as does a toast at table when all drink in unison at the mention of the name to be honored. This, we think, is not the prominent purpose of the Lord's Supper. It is rather to lead each partaker into personal communion with Jesus Christ in grateful remembrance of his sacrifice for our sins, and in confident expectation of his coming to complete his kingdom. The two customs tend to turn the thoughts of communicants in different directions. The one which has always prevailed in the churches seems to us most suited to fulfill the purpose of the Lord's Supper.

Congregationalists and Episcopalians

"What is Congregational usage in cases where our members desire to unite with Episcopalian churches?" The correspondent who asks this question states the fact that Episcopal churches do not receive communicants from other denominations on letters but insist that every one who enters the Episcopal Church must be confirmed as though he were beginning the Christian life.

It is usual, on request of members for dismissal in order that they may unite with the Episcopal Church, to vote to them certificates of membership in good standing, stating the reason for so doing, and to remove their names from the roll with the explanation that they have entered into fellowship with the Episcopal Church.

Our correspondent writes that two members of a Congregational church were confirmed in the Episcopal Church without communicating in any way with the church which they left, which thereupon marked them on the roll as "dropped." This he thinks was an injustice. We think injustice was done to the church, not by it. Common, not to say Christian courtesy should have prompted those withdrawing from fellowship to write fraternally to those with whom they had covenanted to live together as disciples of Christ and ask to be released in an orderly way.

Our correspondent thinks, but is not sure, that Episcopalians do not grant letters to their members desiring to unite with churches of other denominations. This depends on the clergyman in each case. If a letter is given it is his official act, not by vote of his church. Some Episcopalian ministers act as Christian brethren in this respect; and whenever a Congregationalist desires to unite with a particular Episcopal church, a fraternal letter introducing the member to the rector and the church would be a natural expression of Christian courtesy.

A Case of Sardines: A Story of the Maine Coast

By Charles Poole Cleaves

CHAPTER XII. A FEW OF THE MANY

Life is to be fortified by many friendships.—*Sidney Smith.*

God has not given us vast wisdom to solve all the problems or unfailing wisdom to direct all the wanderings of our brothers' lives. But he has given to every one of us the power to be spiritual, and by our spirituality to lift and enlarge and enlighten the lives we touch.—*Phillips Brooks.*

I shall linger now to talk not simply of human life but of human nature and human beings. It may be a long chapter, tedious to you, perhaps—of the sort I did not like before those days at Echo Bluffs. Study it well. Dream over it, if you like. Of the many we have met and shall meet, those that pass before us in this chapter are the chief characters of this Eastern miracle-play, and you may wish to bear that in mind.

Whatever lines of caste, necessary or unnecessary, might be drawn by some in life on the sardine coast, there was still a freedom of acquaintance similar to the ready speech and easy manners of the West. It reached its cleverest abandon among the factories. Cottonseed oil may serve as a lubricant of human nature; or as one touch of nature makes the whole world kin, so a grease-spot makes all the factory a family.

Taking this by itself, apart from all ills that might follow indiscriminate associations, I found it cheery. Never a hail-fellow-well-met, I found the atmosphere relaxing. It was life in a state of nature in this sense, that every life seemed following its natural bent. The result was a marvelous diversity. There is no typical sardine worker. They are as varied as all the sizes of herring that might be packed as sardines.

These diverse streams of human life flow and intermingle in a common tide. Some never lose their identity. Some speed with the current, some surge against it; the majority drift, or whirl in the pool. You might watch them as I have watched the eddy off Scraggy Point on a hazy summer afternoon, and they might seem, like the eddy, a careless, endless, meaningless fantasy of nature; or, like a kaleidoscope, a constant shifting of the same several colors. It is fortunate, perhaps (there is so much we cannot remedy), that we are not conscious of all evil. But so much of it is evidently a part of the process of nature that it is sometimes too easy to be indifferent. In the midst of the half-gay unconcern of life it requires the index finger of a deeper acquaintance to note that some go down, in want, or failure, or evil.

As acquaintance quickened and deepened, the drama of real life at Echo Bluffs spread out its more vivid scenes and I caught the drift of the play. I watched Grant Hamilton's gait with a sense of satisfaction as I saw its growing sprightliness and steadiness. His recent medical cure was his reliance, but, knowing its limitations and remembering the vivid experience of my return from Captain Sinnett's evening party, I depended more on the trace of a once fine manhood that was more and more discernible in him. A wife's power may not amount to much in such cases, but Mrs. Hamilton had at least been able to take care of the hulk and keep it from utter wreckage; and now she threw all her energy into making the home bright and cheery. There was something majestic in the poise with which she bore those days of uncertainty and hope. In the acquaintance that grew between us, in

which I shared the sacred secrets of her sorrows, there came a reverence for that womanhood whose finest name is devotion.

"He'll win, won't he?" I asked Shepard one day.

He shook his head sadly. "No, not without God's help," was his blunt reply.

I remember I laughed somewhat scornfully. "He needs a new atmosphere," Shepard explained. "Away from old acquaintance and the stench of temptation he might fight it out. But he can't stay on his new level here unless he meets God and holds to him with a fast grip, and breathes a new air."

It was a difficult situation. The utter disregard of the liquor law amazed me, though I had lived in an atmosphere of lawlessness and

was some significance in his attendance at church, where he was easily discovered in the back corner group.

One thing more I noted in factory observation, and with less pleasure. Guy watched Nan Rhodes. His eyes wandered frequently through the door of the sealing-room down the line of packers' tables and sought her. I had not seen them together since the Fourth, in spite of the common acquaintance of sexes among the factories. Once, when she passed him on the way to her table and he looked up wistfully, I saw her throw a swift answering smile. He bent over his work with redoubled energy.

George Salter was a standing problem. I usually turn from such characters with disgust. Any will power that seemed possibly to exist was flung to the wind, with all evidence of interest in manhood or decency. Yet there was something impossible to describe that spoke of a motherhood that had stamped itself upon him, either prenatally or before the rubbish of passing years could mar its tracings in his voice and manner. When he drank he drank as one who neither felt temptation nor resisted it. When he kept sober it was evidently the result of the unconcealed affection of Margaret Dixon, who was as much better than he as salt than sand, but with no more of resolution or will power.

You know there are girls of a certain type and temperament who are like the wax in my artist friend's studio, which, for a model, he molds today into a face that almost breathes with soul-life, and tomorrow with an easy touch reshapes into restless or reckless features, and again, on another day fashions into a heroic or matronly face. Such are the girls who respond to whatever influence may be nearest or strongest, and are shaped again into an opposite form by the next finger that touches them. Molded and remolded in the pliable days of girlhood and youth, it remains to be seen whether the last influence shall leave them a misshapen and earth-soiled waxen mass, or whether some friendship shall fashion them into nobility and transmit to them the power of permanency. There are others, apparently of the same irresolute and mobile type, but who

have within themselves a double nature that may yield idly or resist powerfully. Of the first named class was Margaret Dixon; of the latter, Jennie Kent.

John Hunt, widely distinct from any of these, born as lowly as Abraham Lincoln, and with neither influences nor circumstances to serve as polestar or guide, had a manly, self-consciousness that seemed to be groping for something better. He was a boy hard to approach; so self-reliant, apparently, that he did not command sympathy nor manifest a need of friendship. Such boys often lose the help needed, I presume. But while any influences that might be ordained for the improvement of George Salter seemed to me certain of failure, and the future of Margaret Dixon and Jennie Kent so uncertain, I thought of John Hunt with an instinctive idea that the right forces would ultimately combine to aid him. I can only explain that feeling as the natural instinct of a mind imbued with the sentiment, "Where there's a will there's a way"—and whatever that way might be or however it might open, I felt that John Hunt would find it.

(To be continued.)



"Guy drove his work energetically and resolutely at the sealing-table"

legalized corruption. Schemes and snares for trapping the unwary, pitfalls for the boys, and traps for the half-reformed were spread everywhere. Jerry Phail's audacity and utter callousness appalled me. I wondered whether he drove his liquor trade in careless thoughtlessness or was a fiend in the garb of good-humor.

"O, he's a good fellow, Jerry is. 'Minds me of a certain Bible character," said Nat Murray, one day. "Fact," he continued calmly in response to my look of disgust. "All he needs is horns and a tail!"

We did not see much of Guy Wilson. What prevented me from rehearsing to Shepard that night scene on the beach I do not know, unless it was my natural distaste for conversation that touched subjects of a religious nature, and a reluctance to confessing an interest in humanity; although I appreciated Wilson's manly resistance to Phail's temptation. Guy drove his work energetically and resolutely at the sealing table, and as resolutely walked to his lodgings at night or when the pack of the day was sealed. Once, while on a sunrise stroll, I saw him rowing on the bay, apparently taking leisurely enjoyment. There



Mohammedan Festival on the site of Solomon's Temple, in celebration of the birth of Moses—Mosque of Omar in background.

One of the Most Varied
and Picturesque Religious
Demonstrations Any-
where in the World

Easter Week in Jerusalem

By Musa Farajallah

How the Disciples of Different Faiths and Different Nationalities Celebrate and Rejoice

[Holy Week in Jerusalem is one of the greatest religious *fêtes* that the world can show. Latins, Greeks, Abyssinians, Copts and even Mohammedans vie with each other in celebrations—the Christians recalling the events of the last week in the life of Christ, and the Mohammedans visiting with great ceremonies the supposed *Tomb of Moses*. The following account was written by a young native Syrian familiar with the scenes described all his life. Mr. Farajallah was educated in Bishop Gobat's school for Arab boys, on Mt. Zion. He is one of the rising young men of his country, a citizen of Jaffa, who has the energy, pluck and optimism of a young American. Though his language is Arabic this account is given as he wrote it, with only a few changes in order to harmonize tenses.—EDITORS.]

There is sometimes a difference between the calendars of the Eastern and Western churches. The Greeks always arrange their Easter to take place after the Jewish Passover, so last year—1903—there was only a week between the Eastern and Western Easter.

We arrived in Jerusalem on Saturday, April 11, called Lazarus Saturday by the Greeks. It is preparation day for Palm Sunday, and the patriarch, coming down in state with his bishops, priests and deacons, passes through the door of St. James' Church and enters through the door of the Holy Sepulcher till he reaches

the stone of the unction, where he is received with candles and incense. There he puts on his robes, kisses the Gospel which the native pastor presents to him, and pronounces these words, "Blessed be the Lord our God, now and forever more." Then he walks towards the sepulcher, blessing the people on both sides of his path by waving a cross in his right hand. The choir sings till he comes to the chapel of the sepulcher where he enters with the native pastor, his retinue entering by turn. After this he heads a procession to the church of the "Center of the World," where he reads the evening service, thus ending the service.

Sunday, being Palm Sunday with the Greeks or Easter Sunday with the Westerns, the government, to prevent a quarrel between different sects, sends soldiers to be on guard in the church. These form a circle round the sepulcher, leaving a space for the procession to pass through and keep back the crowds there for sight-seeing.

When we arrived we were late, but through the kindness of an officer we secured a good seat by the door of the sepulcher. The Latins had just started their procession—first came consuls' cavasses, then school children, deacons, priests and bishops, followed by the patriarch, all wearing red skirts and white jackets and

carrying hymn-books. The patriarch and bishops were dressed in rich, glittering robes, the former wearing a crown and carrying a golden staff, while two men held his train. French and Italian consuls and wealthy people brought up the rear. Three times they walk round the sepulcher, then go to their church and end the service at 8.30 A. M.

Then the Greeks begin their procession for Palm Sunday, which is much like that of the Latins, made up of patriarch, bishops, priests and deacons, followed by Russian and Greek consuls, all carrying branches of olive and palm, and lighted candles. After the procession the patriarch mounts a high seat in front of the church facing the sepulcher, where he reads in Greek the passages about Palm Sunday. This is ended at 10.30, when Armenians, Copts and Syrians have their turn, one after the other in the same order—first, a procession, then reading and singing in different languages. But these have not such rich robes as the Greeks and Latins. Each party carries large olive branches and banners, the latter having pictures of the different events connected with this season, also inscriptions from the Bible. At 12.30 all have finished.

On Monday and Tuesday evenings the Greeks hold service dressed in black

gowns as a sign of mourning. Wednesday evening a service is held in preparation for the washing of feet.

On Thursday the patriarch, accompanied by bishops, priests, deacons and choir—after mass is over—comes out into the court of the church which is called "the roof," in the middle of which there is a platform of iron about three feet high with two long seats at each side. The soldiers form a circle round him, people crowding around the windows and on the roofs of houses. A pulpit is arranged at the western wall, over which hangs an olive branch attached to a rope held by an officer on the top of the house, so that he may draw it up when service is over. People used to fight for this privilege, so the government settled the matter by letting an officer do it.

As the patriarch and his staff come out to the court they walk to the gate of the church, then turn back and mount the platform where twelve bishops are sitting, representing the twelve apostles. A priest mounts the pulpit and reads the thirteenth chapter of the Gospel of John. A gold basin filled with rose water is presented to the patriarch, also a towel, and he goes round washing the right foot of each bishop. After this they pretend that they are in the Garden of Gethsemane, and three of the bishops sit on the steps of the platform and pretend to sleep while the patriarch prays. The priest in the pulpit gives an address in Turkish and thanks sultan and officers and soldiers. Then all walk through the streets to the monastery, where are young men assembled, dancing and shouting, "Jesus has come to us and with his blood re-

deemed us; now we are glad and the Jews are sorry." This ends about 10 A. M.

The week before the Greek Easter the Mohammedans gather and go first to visit the tomb of "Naby Musa," prophet Moses, returning to Jerusalem with a great procession on Thursday, the day when the Greeks have the washing of feet. They are met by the pasha with his staff and the soldiers.

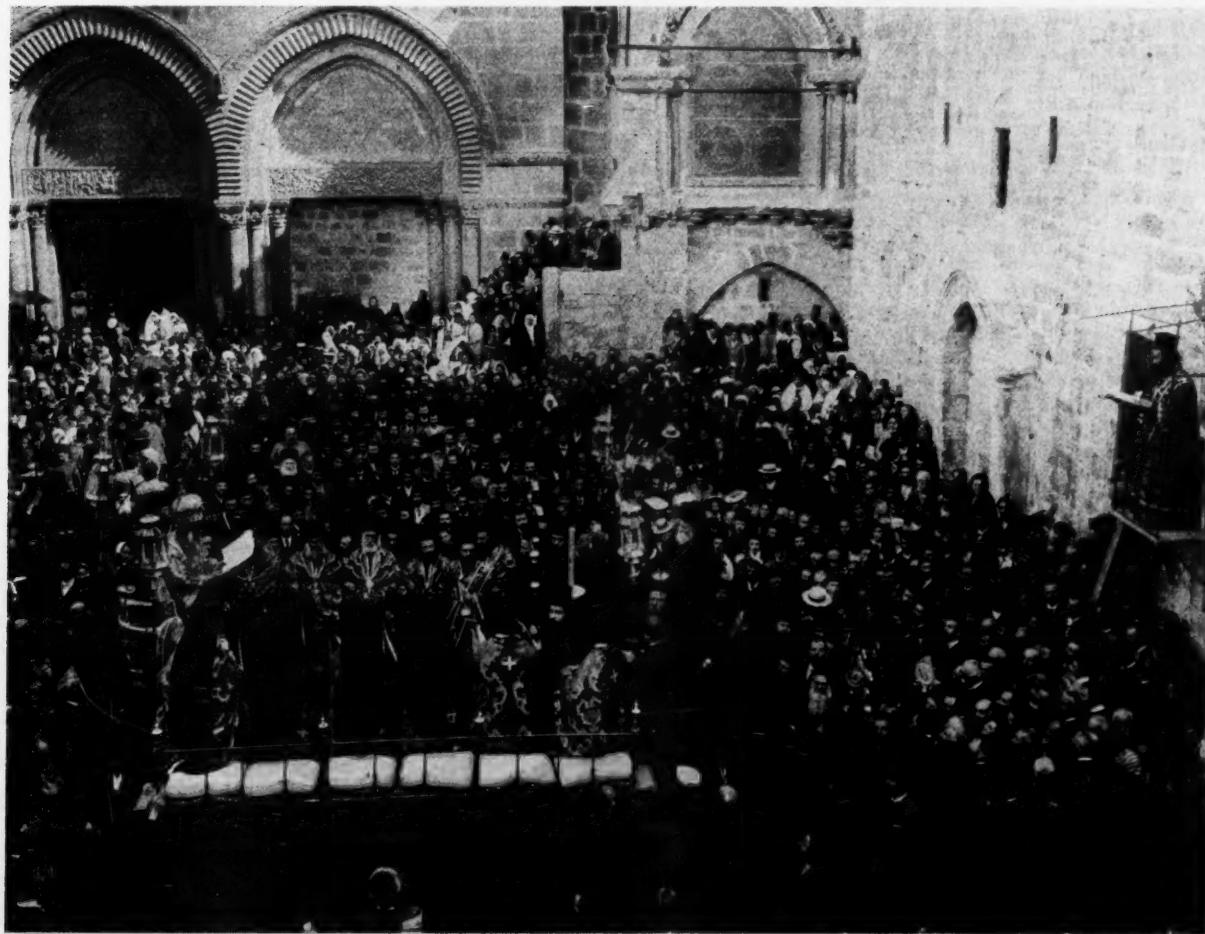
After the washing of feet we drove to the Garden of Gethsemane and waited there till the procession passed along the Jericho road. The eastern slope of Bezetha outside the city wall, and all the valley of Jehoshaphat under the olive groves were crowded with tents and people, men, women and children, sitting, walking or standing. It was not easy to see anything on the road because of the carriages, donkeys and horses. At eleven o'clock the procession came, groups of Sheiks and young men carrying banners, drums and cymbals, and armed with pistols, guns, swords and knives; some riding, others walking or dancing, or singing and firing shots, clapping their hands, dervishes cutting themselves with swords and sticking short iron rods through their cheeks, each group representing a city or village. First came the Hebron group, then Joppa, then the villages of the plain, as Lydda, Ramleh, Beit Dejan, then the mountain villages and Jerusalem. Behind them came a guard of soldiers and the music, then the cavalry riding on both sides of the road, and in the center the members of the family appointed to guard the sanctuary of the "Naby Musa," and last of all the pasha and his staff driving in car-

riages. On the top of the hill by St. Stephen's Gate three cannons were shot off every few minutes.

In the evening the Greeks held a service for preparation for Good Friday.

On Friday, about noon, portions of the book of the Prophets, called the "long hours" are read. In the evening after holding service at St. James' Church and reading the litany of the natives, the congregation is divided into two parts—natives and Greeks, the latter chiefly monks. On the roof the bells toll and the patriarch reads an order of service for Saturday night. While chanting the creed, bishops, archdeacons and priests robe themselves in black gowns, carrying a standard with the picture of Christ printed on it. This procession goes up to Golgotha, where a service is preached in Russian, then they go down to the stone of unction, where another service is read in Arabic. Then as they go round the sepulcher another service is preached in Greek, and after the chanting of portions about the burial of Christ at the door of the sepulcher, the service is ended.

Saturday is called the "Holy Fire Saturday," as the Greeks pretend that holy fire comes out of the sepulcher every year miraculously; only a few (and these of the educated class) do not really believe it. Again the soldiers guard the church. This is the most crowded day of all the feast; people faint from heat and the crush, and thieves can exercise their skill. Only the rich can afford to pay for a seat on the balconies, where they can avoid the crush. Many for this reason stay outside in the court, and some on the surrounding housetops or windows, so that



The Greek ceremony of Foot Washing during Holy Week, in front of the Church of the Holy Sepulcher

one can see only heads waving to and fro in the church or balcony or outside in the court.

At one o'clock the patriarch comes down from the door of St. James' Church, where the young men (native) are assembled to accompany him into the church, and take their places around the left side of the sepulcher, near where the fire comes out, shouting, "Jesus has come to us." Their faces are lighted up with joy and gladness; they shout with a loud voice, even raising two young men to shout louder. The patriarch goes to the sacristy where the Armenian bishop, with Copts and Syrian priests, comes to kiss his hands, and while he and the priests are putting on their robes thirteen standards are given to thirteen young men who represent the thirteen old families in Jerusalem. These go in front of the procession, followed by the patriarch and choir singing this song:

To the resurrected Lord, our Saviour, the angels of heaven do praise,
But we who are on earth with humble hearts praise thee.

This is sung during the first and second round of the sepulcher, but on the third round they sing:

O glorious light, for the glory of the heavenly father
who liveth forever.

At the end of the third turn the standard bearers and priests go back to the sacristy, but the patriarch enters the sepulcher and after private prayer lights the first candle from the so-called holy fire and gives it to the native priest. Then the bells are rung, one of the usual kind, and the other a long flat piece of steel beaten by hammers, and all the young men shout; the second candle is given to the Armenian bishop, and the third to the Copts, and last of all to the people. In two or three minutes the church and court look as if they were

full of firebrands, smoke nearly choking all the people.

From every village there is a man waiting to take the light in a lantern as quickly as possible. Every visitor lights a candle and takes it home as a blessing. The Russians think it a sin to extinguish the light by blowing, but have caps made printed with pictures of fire on them and padded with cotton. These they put on the candles to extinguish them. Some take the light (olive oil) in lanterns carefully to Russia and believe it does not burn if they hold their hands over it.

At last the patriarch comes out holding two candles in his hands and the day's services are over. At midnight all assemble again and go round the sepulcher chanting with loud voices, "Glory to the Trinity," the choir sings about the resurrection, and the bells keep ringing till daybreak of Easter day.

First Article in a Series on
Women Mystics

St. Teresa, Mystic, Poet and Organizer

By Rev. Joseph Dunn Burrell, Brooklyn, N. Y.

A Modern Estimate of a
Sixteenth Century Saint

The present interest in mysticism takes us back to St. Teresa, whose experience is portrayed for us with unparalleled completeness. Her life ranks next to Augustine's Confessions among books of the sort, "one of the most faithful and curious autobiographies that ever was composed," said Froude. Those who are unused to reading of the kind are likely to be puzzled at first, and perhaps repelled. For St. Teresa was a cataleptic, and on that side was abnormal to the last degree. Yet, singularly enough, she was at the same time one of the most keen, sensible and practical of women. "You deceived me in saying she was a woman," wrote one of her confessors; "she is a bearded man."

We can trace her dual nature to her parents and her environment. Her father was a quiet, dignified, devout gentleman of an old Castilian noble family. Her mother was a nervous, emotional creature, who spent most of her days on a sofa reading tales of Spanish chivalry. In childhood Teresa's mind was saturated with the lives of the saints and at eight or nine she set out with her brother to seek martyrdom in the country of the Moors. Incontinently thwarted in this, they played hermit in an improvised hut which terminated their experiment by falling in upon them.

Her mother died when Teresa was twelve. At sixteen she was a giddy society girl, too indiscreet for her solicitous father, who bundled her off to a convent for safety. The plan was more effective than he wished, for at eighteen she took the veil, against his desire. Apparently she was refractory material for the making of a saint, for over twenty years passed by with indifferent success in that direction. They were barren years indeed, full of physical weakness and pain, and spiritual aridity and reproach.

The great change came when she was forty years old. A picture of the scourged Christ unexpectedly discovered on the altar of her oratory, the perusal of Augustine's Confessions, the adoption of the



habit of introspective prayer, were the external steps to a sudden experience of trance-visions, of which the Saviour was generally the subject. The accompany-

ing physical phenomena were those made familiar to us in other like cases; they belong to the sphere of pathology, and would best be left there. Of course at that time they were construed supernaturally, and the marvel of them spread through the kingdom. The people who believed in a sensible, practical sort of religion had no hesitation in calling Teresa a fraud. This she was not, for she had a thoroughly honest soul, but, like many another, she did not understand herself.

In the end the victory remained with those who believed in her visions. It is not profitable to dwell on their content, but as examples mention may be made of one glorious appearance of Christ, wherein he changed five beads of her rosary to diamonds (suggesting the five wounds), the apparition of an angel who struck a lance into her heart (the heart is shown at Avila), and a vision of hell as a black malodorous hole whose Satan had the form of a little Negro.

If matter of this description had formed the staple of Teresa's life, we might disregard it. But in 1561 a second change came into her career; the former had given rein to her abnormal tendency; the latter released into full activity her practical good sense and unusual executive ability. From hysterics she passed to business. The occasion was the proposal to reform the convent at Avila, which had deteriorated from a severe settlement of Carmelites to something very like a lax boarding school for young ladies. This movement was a part of the counter-reformation which sprang up throughout the Roman Catholic Church to offset the work started by Luther. The attempt to purify the Carmelites gave Teresa a taste of another variety of opposition, and in the end proved so difficult that she founded a new branch of a somewhat severe type. Yet it was not too severe, for its rigors were adjusted with judgment to the temperaments and abilities of its members.

The rest of her life was spent in establishing sixteen convents for women and

fourteen for men, according to her ideas. The story is told in her Book of Foundations, wherein we see an intrepid, persistent and immensely consecrated woman overcoming prejudice, forcing entrance against opposition, collecting money, controlling bickerings and jealousies, and by splendid perseverance making her plans realize themselves in unquestionable success. Naturally the deeper she entered into this sort of life the fewer became her visions. Useful occupation displaced the former obsessions. It was a case of the explosive power of a new affection, and made for health and sanity.

St. Teresa was the most literary of women saints. Her books are written, like the Imitation of Christ, from the Roman Catholic and monastic point of view. There is much over-wrought passionateness of religious fervor, much asceticism, much about the devil, much about submission to the father confessor. But there is also a unique body of spiritual diagnosis based upon a penetrating insight into the human heart. Some of the dilemmas raised may seem to a healthy modern soul to be over-refined. But in general the situations are such as are common to all Christians. And they are faced and dealt with by a master spirit. It is impossible to read the words of this burning soul without feeling her sublime spiritual exaltation.

The reach of her influence is appreciated from her letters. Probably no other person of that time, except Calvin, had anything like so large and important a correspondence, including all manner of dignitaries from kings and cardinals down. In fact, Mendoza said it was chiefly by her letters that she accomplished her work.

Here are her maxims of patience: "Let nothing disturb you. Let nothing terrify you. All things pass away. God is unchangeable. Patience gains everything. He who adheres to God wants nothing. God alone is sufficient."

She wrote to her sisterhoods: "Do not be curious about matters which do not concern you. Say no evil of any one but yourself, and do not listen to any. Never ridicule any one. Do not contend in words about things of no consequence. Do not exaggerate. Assert nothing as a fact of which you are not sure. Give no hasty opinions. Avoid empty tattle. Do not draw comparisons. Be not singular in food or dress; and be not loud in your laughter. Be gentle to others and severe to yourself. Speak courteously to servants. Never boast. Never make excuses. Never do anything when alone which you would not do before others."

She thus warned her sisters against ecstasies: "People fancy that to have 'revelations' implies exceptional holiness. It implies nothing of the kind. Holiness can be arrived at only by acts of virtue and by keeping the commandments. We women are easily led away by our imagination. Therefore I would not have my sisters read my own books, especially not my autobiography, lest they look for 'revelations' for themselves in fancying that they are imitating me. The best things that I know came to me by obedience, and not by revelation. Sisters may have real visions, but they must be taught to make light of them. There is a subtle deceit

in these experiences. The devil may lead souls to evil on a spiritual road."

Some of her sayings are impressive: "Hell is the inability to love or be loved." "Fix your eyes on your crucified Lord and everything will seem easy to you." "You gain much more by leisurely saying one word of the Lord's Prayer, than by frequently repeating the whole hurriedly, without letting it sink in."

It is not generally known that St. Teresa was one of the few lyric poets of Spain. Crashaw wrote of her,

O, 'tis not Spanish but 'tis
Heaven she speaks!

Arthur Symons says her poems are impetuous, incorrect, full of joyous life, almost of hilarity. This one may conclude properly our study of her:

If, Lord, Thy love for me is strong
As this which binds me unto Thee,
What holds me from Thee, Lord, so long,
What holds Thee, Lord, so long from me?

O soul, what then desirest thou?
Lord, I would see Thee, who thus choose Thee.
What fears can yet assail thee now?
All that I fear is but to lose Thee.

Love's whole possession I entreat,
Lord, make my soul Thine own abode,
And I will build a nest so sweet
It may not be too poor for God.

A soul in God hidden from sin,
What more desires for thee remain,
Save but to love and love again,
And, all on flame with love within,
Love on, and turn to love again?

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The Methodist Times of London sees no danger of the Wesleyan Methodist Church ever following "the dangerous and uns scriptural example" of Methodists in the United States, in their prohibition of certain forms of amusement and recreation. "It is not by

such prohibitions," says the Times "that strong and noble Christian characters are built up."

Saint Teresa to Our Lord

[From the French of a Sonnet by Sainte-Beuve.]

I do not love Thee for the joys, O Lord,
Which thou hast promised souls who love
thee well;
I do not fear thee for the fires of Hell,
Which burn for those whose right to thy re-
ward

Is lost by sin; but with the whole accord
Of mind and soul, and longing heart as well,
I love thee for the time when thou didst
dwell
Scorned on the earth, mocked by a faithless
horde.

Were there no Heaven, I would love thee still.
I love thee for thy cross, thy thorn-crowned
head;
For thy sweet passion, Lord, I love thee
best;
And though in firmest hope I wait thy will,
Compared with love my firmest hope is dead,
For, without hope, in love I'd trusting rest.

—Maurice F. Egan.



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The Church's One Foundation*

By Rev. A. E. Dunning

After John the Baptist was killed, Jesus did not, so far as the records show, teach publicly in Galilee. He returned there for a brief visit, but secretly [Mark 9: 30]. The natural inference is that he thought it dangerous to be discovered in the province ruled by Herod. Even in the regions around Galilee he sought to avoid public notice. When he was recognized in the district of Tyre, he quickly withdrew [Mark 7: 24]. Soon after he appears in the country east of Galilee, which he must have reached by a long detour to the north. Again discovered there [Mark 7: 36], he turned southward, was found out by some of the Jews [Mark 8: 10, 11], and once more went northward to the foothills of Mt. Hermon [v. 27], still seeking to conceal himself [v. 30].

The accounts of Peter's confession of the Christ in the three Gospels should be read and compared by the use of a Harmony. Those who have supposed that the words of Jesus have been exactly transcribed and that his acts are infallibly reported will see that no one of these three accounts is complete. If we had only the Gospels of Mark and Luke, we should have known nothing of Christ's promise to Peter of the rock on which the church is built. If we had only Luke we should never have heard of Peter's remonstrance and Christ's rebuke of him. Only Matthew tells us what Peter said and that Jesus called him a stumbling block [16: 22, 23]. Luke adds the important word "daily" in the saying of Jesus [9: 24], which both the other evangelists omit. The key words of this whole lesson are differently given by each writer. Matthew reports Peter as saying, "Thou art the Christ, the Son of the living God"; Mark, "Thou art the Christ"; Luke, "The Christ of God."

It seems clear, then, that each evangelist recorded the conversations as they were handed down to him, and described the scenes as he saw them from accounts given to him. No two persons ever see the same thing from exactly the same point of view. The evangelists substantially agree, and we must interpret them in order to understand them and to convey their meaning to others. We may expect in our interpretations substantial agreement with other disciples of Christ. With these explanations in mind we see that this account of the conversation between Jesus and his disciples in the district of Cesarea Philippi sets forth:

POPULAR MISTAKES CONCERNING THE CHRIST

1. *The mistakes of the people* [v. 28]. Men estimated Jesus by what they saw of him. Many who heard him confessed that he was different from other men. "The multitudes were astonished at his teaching." The officers of the temple said, "Never man so spake." Some of the people saw in him the dead reformer, John the Baptist. Others ranked him as the great prophet Elijah, others still thought he more resembled Jeremiah, and some were content to include him in the list of the ancient prophets of Israel [Matt. 16: 14].

This is a common estimate of Jesus in our time. He is accounted one of the world's great teachers, and mentioned beside Confucius, Buddha and Zoroaster. Jesus refused to admit such an estimate of himself. He would not accept as his disciples those who ranked him with other masters [Matt. 23: 10].

2. *The mistake of Peter* [vs. 29-33]. This was not failing to make Jesus supreme. The confession that he was the Christ, the Son of the living God, brought from him the assurance that it was a revelation to Peter from the Father whose Son Jesus was, and the announcement that the Church of Christ should rest on the living confessor declaring this revealed truth. So Paul interpreted this saying of Jesus [Eph. 2: 20].

But Peter's mistake lay in his idea of what the Christ was to do. He clung to the belief that the Christ was to conquer the world, as other men had done, by superior force and authority. It was natural enough for Peter to think so. Should not the Son of David win his throne as David had done? When Jesus told him that the Jewish leaders of the Church would conquer and kill his Master, he could not believe it. His confidence that Jesus could fight his way to victory, was a temptation to Jesus to try that way, as he had been tempted to do at the

beginning of his ministry. The disciple whom he loved became a stumbling block in the path he had chosen [Matt. 16: 23]. He rebuked him as he had rebuked the tempter in the wilderness, "Get thee hence, Satan."

So do men offend the Lord who insist that the world can be conquered for righteousness by the world's methods; and that the kingdom of God can be established among men without the greater ones stooping to suffer for the lesser [Luke 22: 25, 26].

3. *The mistake of the disciples.* Mark says that when Jesus rebuked Peter he included the other disciples by looking deliberately around on them [v. 33]. Matthew says that he addressed the disciples after he had spoken to Peter [16: 24], and Mark says that he spoke also to the multitude [v. 34]. From his own coming sufferings, in whose shadow he stood, he drew the great truth which is the fundamental principle of his kingdom, that the only way to fulfill the end of one's being is to devote one's self wholly to do the will of Christ and to do this constantly [Luke 9: 23]. To seek to make Christ's will minister to our own desires is to forfeit what gives value to

life [vs. 37, 38]. To try to make him follow us, and carry out our will, is, even if one were to gain the whole world, to lose life. To follow him, that is, to have his spirit of self-sacrificing service for man, is to show his glory. "Whosoever shall lose his life for my sake, the same shall save it."

The Forward Movement

During the last twelve months twenty churches have adopted foreign missionaries. In addition, five Vermont conferences, including ninety-five churches, have adopted missionaries or missionary families, making a total of 105 churches having had a definite assignment of missionary or missionary family within the last year. One hundred and forty-seven different objects, including support of native missionaries, cost of touring and outstations, have been assigned to Young People's Societies, Sunday schools and churches. Also ten individuals contribute for these latter objects, besides three who each support a missionary.

Among the churches referred to, Plymouth, of Seattle, Wn., has voted to assume the support of a man on the foreign field and the first canvass for funds resulted in an offering of \$935. A Chinese missionary who will pass back and forth through this port is preferred. San Francisco First and Oakland First also join in the Forward Movement.

Another strong helper of missions is the First Church of Keene, N. H., which has pledged the salaries of Mr. Charles A. Stanley, Jr., of North China and his fiancée, Miss Hathaway. This church has raised about \$1,400 by a cent-a-day method. In January it held special missionary services, assisted by Rev. W. L. Beard, a missionary from China, when Mr. Stanley was present and was accepted by the church. It is doubtful if a more memorable service was ever held in New Hampshire. The Sunday school has also pledged four scholarships for Talladega College in this country. This activity is largely due to the aggressive missionary work of the pastor, Rev. E. P. Drew, whose influence inspires not his own church alone, but others in the county.

"Practise the presence of God." Form the habit of living and acting and speaking as before him and unto him. Life so lived is strong to resist temptation, calm to reason clearly, courageous to seize opportunities, steady to endure reverses and disappointments; and the more pervasive your sense of that All-encompassing Presence becomes, the more completely will you be delivered from that anxiety and worry which wear more than work and corrode faster than time.—Thomas Sims.

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* International Sunday School Lesson for April 10. Peter Confesses the Christ. Text, Mark 8: 27-28.

The Home and Its Outlook

The End of Death

All the sky was hung with gloom;
Darkling lay the fields around,
In a shroud of silence bound.
Sudden broke the East in bloom,
Drapery of cloud was drawn,
Lo, the Dawn!

All the land was lapt in white;
Every beating pulse was stilled,
Into icy numbness chilled.
Then a throb of secret might
Brought new life one golden morn,
Spring was born!

All the body ached with pain;
Not a moment did it know
Sweet surcease from searching woe,
Balm to heart nor rest to brain.
Then there came refreshment deep,
Welcome Sleep!

All the world was dull and gray;
Dark and cold and bitter life;
Hours of stupor, hours of strife,
Weary day succeeding day.
Then Thyself for all sufficed,
Jesus Christ!

Lord, our Fast hath brought Thy Feast!
Thou art risen from the dead,
Even as Thyself hadst said,
Conquering King, Revealer Priest!
And we share Thy life alway,
Easter Day.

For Thou givest to Thine own
Bread of Heaven, royal Wine,
Consecrate by Power Divine
At Thy holy altar throne.
Whoso feedeth worthily
Shall not die.

Lord and God, we worship Thee,
Mighty Sole-Begotten One,
Son of God yet Mary's Son!
Thou that reignest from the Tree,
Grant to us Thy face to see,
And Thy Presence to adore
Evermore!

—William H. van Allen.

Comic Easter Gifts

A curious case of deterioration is to be noted in the changes gradually taking place in the matter of Easter gifts. Flowers for grown people and eggs for the children were the two original symbols of the sacred festival. These were the natural expression of the great Resurrection truth—life bursting through temporary fetters and springing into new beauty. The first Easter cards drew their decorations from these simple motives, certainly the most beautiful and appropriate which could ever be devised. Presently the old German legend of the hares and the Easter eggs came into prominence. Brought into portions of our country by the German settlers, it has spread to other regions, like our own New England, where it is absolutely meaningless. The egg in the meantime having been supplemented by the chick—presumably to make the lesson clearer—the child's Easter gifts began to take on the character of a menagerie.

The immense popularity of the chick and the hare next stimulated the ingenuity of the tradesman to invent new variations of the theme. This season the shop windows are filled with roosters, chicks, hares and ducks, not only in their

natural feathers and fur, but masquerading as policemen and serving-maids, riding in automobiles, wearing huge hats (the label on one is, "Where did you get that hat?"), carrying umbrellas, and engaged in all sorts of ludicrous pursuits. A rabbit playing on a violin, with three chicks on a bench holding music books, are mounted on a card labelled "Easter Rehearsal." A rabbit seated in a gilded walnut-shell chariot driving a team of chicks is another masterpiece.

The comic element in all these things is simple and innocent enough in itself, but what relation do they bear to Easter? We should be properly shocked if they were introduced into the Sunday schools. Should we not also expect the influence of the home to harmonize with the sacred character of the day? Is it not irreverent, if not actually sacrilegious, to connect these animal travesties with the Lord's rising? Fun is good and necessary, but as an ancient writer observed, "To everything there is a season, and a time to every purpose under the heaven." For sheer nonsense we have April Fool's Day; let us keep our Easter sacred.

What Is It to You that Christ Arose

BY MARGARET SLATTERY

This is the second familiar talk on a spiritual theme which Miss Slattery has written for our readers. She is well known in circles of religious workers, both as a platform speaker at Sunday school conventions and before religious gatherings such as those at Northfield, and as leader of a remarkable training class for Sunday school teachers held in Worcester, Mass. She holds a responsible position in the State Normal School at Fitchburg, Mass.

How swiftly the centuries have unfolded their mysteries and slipped away, since that afternoon when the disciples took the Christ from the cross on the hill called Calvary and laid Him in the new sepulcher wherein no man had lain!

"He is dead!" cried the Pharisees. "What now of His boasted power? He saved others, He could not save Himself, His blasphemies are over. He is dead."

"He is dead!" whispered the disciples with broken hearts. "Our hopes were but empty dreams. He is dead—and we go back to our fishing."

Ah, men and women, you know the depth of their despair. You who have left in some new-made sepulcher your heart's dearest treasure and gone "back to your fishing"—the old round of duties, so empty and so hard.

But He was not dead. In the midnight darkness, while the soldiers dreamed, an angel hand touched the sleeping Redeemer, and He awoke. No rock-hewn sepulcher was strong enough to hold Him prisoner. Infinite Love rolled away that stone, and from the opened tomb of the victorious Christ streamed forth the radiant light, whose beams still shine into the darkness of earth's grief and sorrow.

O mother, sitting with dumb lips and empty arms in the House of Prayer, let the beams from that opened tomb come into your soul with comforting peace.

As your suffering heart reaches out to that little grave on the quiet hillside, listen, O listen to the mighty, tender love of the Infinite Father, as He whispers to you over the pure white lilies: "Your loved one is not there, he is risen."

Believe it, though the mist of your tears makes it hard to see, impossible to understand. Behind the mystery is God, and God is Love. Somewhere within the sheltering arms of that Love, greater even than yours, your treasure is this Easter Day. Be comforted.

"He is risen!" The fragrant flowers and the triumphant chords of the organ are bearing the message again today. It floats out over the altar and passes through the open doors. Sin crucified the Christ and laid Him dead in the sepulcher, a defeated Messiah, a buried king. But He arose, a victor over sin!

There are many, many worshipers today whose heads are bowed in sorrow so great that it shuts out the Easter joy—hearts broken over some loved one tempted, fallen, dead in sin. O sepulcher so hopeless, who shall roll away thy stone? Even the Risen Lord, triumphant over sin. Tell Him the story of your bitter sorrow. Eternity is God's, and He saves to the uttermost. Perchance that even now your loved one remembers the glad Easter message of Hope. Out of pain, disappointment and shame of his sin, even this day may come a yearning, longing cry to be what once he meant to be, and leave all this behind. And the God who opened the gates of Death and broke the bands of Sin will hear his cry, and answer.

But it is not to the suffering and the sorrowful alone that the Easter angel comes. It is also to the gay and glad whose lives are full of sunshine; to the selfish, the careless and the proud he comes whispering, "The Lord is risen indeed!"

Is it anything to you, that clothed in resurrection glory, he spoke with Mary as she hastened from the empty tomb? Is it anything to you, dear girls, so beautiful in your dainty Easter gowns? Young men, with the joy of living filling your faces, is it anything to you? Can it be that tomorrow, when the pure white lilies are fading and the echoes of sweet Easter anthems are dying away, some will forget? Some will go on with their selfish pleasures, in proud forgetfulness of the lonely to be comforted and the hungry to be fed?

Just as if Jesus had never lived,
As if He had never died.

It must not be!

Thou Risen Christ! But three days ago Thine enemies crowned Thee with thorns and led Thee forth—to die. Today, Thou art a mighty victor, crowned with many crowns. Above the angels' song of triumph, above earth's noisy discords, we can hear Thee say:

"Take heart, men and women, burdened with many sins and crushed by heavy sorrows. Death has lost its sting! The grave has lost its victory! Sometime, somewhere a day shall dawn, when there shall be no more death, sin nor any more tears—forever. I am risen from the dead. I am alive for evermore."

Miss Bethia's Legacy

By Mabel Nelson Thurston

It was a square, brick building with a colonial doorway and a large sign above, which proclaimed it in Beneficent shining letters, a Home for Indigent Gentle Women. Luella Phillips going home from school with Angeline Dyer pointed out the sign with a chubby forefinger. Luella knew all about the Home, because her mother belonged to the Board. There wasn't any other girl at school whose mother belonged to the Board. Luella was wholly sweet-tempered and without ostentation; the unique honor which was hers she used solely as a weapon of defense, never of offense. When the other girls cast aspersions upon one's freckles, or a certain undesirable sturdiness of figure, there was always one final, unanswerable retort—"Anyhow, your mother doesn't belong to the Board."

Just the nature of the Board to which Luella's mother belonged, nobody clearly understood; Luella's imagination hovered wistfully about the alluring vision of a sort of sublimated see-saw, but she had to acknowledge that her mother's attitude towards see-saws was so extremely unappreciative as to render such a possibility of the very slightest. The alternative which she finally regretfully settled upon was a bench like the one under the catalpa at school—only of course a great deal nicer.

Angeline Dyer following the direction of Luella's finger read the sign; she read it as Luella had done, the legend being beyond the scope of second-grade literature—Home for Indigent Gentle Women. Then Angeline sniffed. She was dowered by nature with a nose peculiarly adapted to this particular expression of scorn.

"Where's your old Board?" she asked.
"Why—it's inside," Luella faltered.

Angeline sniffed again.

"I don't believe there *is* any Board!" she declared audaciously. "And if there *is*," she added, at the sight of something she had never seen before in Luella's reddening face, "if there *is*, I don't see why that's anything so great. There are boards all round the schoolyard."

"They're not the same kind," Luella said stiffly.

Angeline had reached the corner where she turned off; she had gone out of her way to see the Home. "I guess if my mother belonged to a Board, I'd know more about it before I talked so much," she said. Then she turned down her street.

Luella, walking slowly home by herself, thought a great many things. She decided that she would ask her mother about the Board just as soon as she could. Luella was shy about asking questions, but this matter must be settled.

It happened, however, that there was no opportunity to ask her mother that afternoon or evening, and the next morning—it was Saturday—Luella found that she was to go downtown for some new shoes, and the excitement of that put the question out of her mind. She trotted happily beside her mother from one store to another. It took some time to be fitted, and before the shoes were found it was nearly eleven o'clock.

Luella's mother looked at her watch, a little hurried flush on her face. "I thought I should get through sooner," she said. "It's Board meeting this morning, and I don't know how I can possibly take you home and get back to that in time. I believe I'll have to take you with me, Luella."

Luella looked up at her mother. Her voice sounded queer and breathless. "Take me with you to the Board, mother?" she asked.

Her mother nodded and signalled a car. "Yes," she decided, "it's the only way. I'll leave you with Miss Bethia. You'll have to be good and not get impatient, Luella, even if it seems a little long waiting."

Luella said nothing. She sat beside her mother in the car, the shiny new shoes held stiffly in front of her. This was not vanity upon Luella's part; it was due to the unaccommodating depth of the car seat for little girls of seven. Luella was not thinking of her shoes. Something inside the navy blue jacket was saying over and over,

"We're going to the Board—we're going to the Board!"

The ride was a short one; in ten minutes they were walking up the path to the brick house and climbing the steps under the sign which declared it the abode of Indigent Gentle Women. Luella was just going to ask her mother what indigent meant when the front door opened and they were in the midst of a group of ladies, and Luella's mother was explaining that she was going to take Luella up to Miss Bethia's room and would be back directly.

They went down a long hall and up two flights of stairs and down another long hall with white doors all looking just alike upon each side. At one of the white doors Mrs. Phillips knocked. It opened promptly and a small, bent, old woman stood before them. Her face was wrinkled all over, and there were little pinky paths through her thin white hair, but her eyes were like blue flowers.

"Miss Bethia," Luella's mother said. "I wonder if you would be willing to take care of my little girl for me for an hour. I didn't have time to carry her home before the meeting, but if it will be any trouble"—

Miss Bethia interrupted eagerly. Miss Bethia's voice sounded as if there were sunshine all through it.

"Don't you say a word, Mis' Phillips; she's jest as welcome as the birds of spring. She won't be a mite of trouble—not one mite."

"It is very kind of you, Miss Bethia," Luella's mother answered. "I wouldn't ask you if I were not sure that she would be good. Luella, remember, you are not to bother Miss Bethia."

Luella said yes ma'am, she wouldn't, but she did not realize what she was saying. She was looking at Miss Bethia. There are things that one knows all through one; Luella, looking at Miss Bethia, smiled with shy happiness.

Mrs. Phillips hurried away and Miss Bethia and Luella went into Miss Bethia's

room. The room was full of a green-gold light from a row of plants in the sunny window, and made Luella think of the mermaid's palace in the fairy story. Miss Bethia, lifting Luella to her lap—such a heavy weight she was for the tiny creature!—took off her hat and jacket and smoothed her hair. Then she began to show her things about the room—a box of yellow dominoes, a penwiper decorated with a tiny bag of meal and mice made of apple seeds, a footstool with a cat's head worked in cross-stitch against a magenta background.

Luella sat on the stool and held the penwiper, and she and Miss Bethia played dominoes, and it seemed just about three minutes before her mother came for her. She stood soberly while her mother put on her hat and jacket.

"Thank you so much for your goodness to my little girl, Miss Bethia," her mother said. "I hope she hasn't tired you."

Miss Bethia and Luella looked at each other.

"I don't suppose I'd ought to ask it," Miss Bethia faltered, "but if it wasn't too much—I'd admire to have her come again Mis' Phillips."

Luella's mother glanced down at the small sober figure at her side. "Would you like to come and see Miss Bethia again some day?" she asked.

"O yes ma'am!" Luella cried breathlessly.

Luella's mother smiled. "I think I can safely promise that you shall see us again before long, Miss Bethia," she said.

Downstairs the ladies were still talking as they had been when Luella and her mother went up. One of them called Mrs. Phillips into a room opening out of the hall, and Luella went, too. She did not like the room. There were horsehair chairs and sofas around the sides, and four or five portraits of unpleasant-looking people stared at one from the walls. Suddenly, Luella pulled gently at her mother's skirt.

"Mother," she whispered.

Luella's mother pressed her hand to show that she had heard; in a moment she turned away from the lady. "What is it, Luella?" she asked.

"Where is it?" Luella whispered excitedly.

Luella's mother looked puzzled. "Where is what?" she questioned.

"Why It—the Board, you know."

Then Luella's mother laughed the way that she and Aunt Emmie did at the table sometimes. "Why we are the Board—all these ladies. What did you think it was, child?"

But Luella could not tell her—it was too disappointing. The tears came into her eyes and she turned her face away so that Mother shouldn't see. Then a smile crept after the tears. If the Board had vanished, there still remained Miss Bethia.

There were, however, one or two puzzling questions to be settled. Luella asked one at the table that night:

"Mother, which is the prettiest, you or Miss Bethia?"

Luella's Aunt Emmie began to laugh; Aunt Emmie very often laughed at Lu-

ella's questions. "I hope you feel complimented, May," she said.

But Luella's mother did not laugh; she smiled the kind of smile that meant that she understood.

"It is nice that you think us both pretty, dear," she said. "If I were you I wouldn't try to decide."

That was so satisfactory that Luella put the next question.

"What makes them all gentle?" she asked.

"Who gentle, dear?"

"Why all of them—at the Board. It said Home for Indigent Gentle Women."

But at that even Luella's mother had to laugh.

The next week Luella went to see Miss Bethia, the week after she went again, and before very long it became an understood thing that she was to go there every Friday afternoon. She was reading the Little Prudy books at the time, and hour after hour she sat on the magenta stool with the cat's head, reading aloud to Miss Bethia, whose interest in little Prudy's adventures was heroically unflagging. Always, too, they had a game with the yellow dominoes, and always there was the apple seed penwiper to be admired.

After a while, however, a change began to creep into the visits. Gradually, without Luella's realizing it, Little Prudy was left at home more and more, and Luella's mother would not let her stay so long. When Luella asked her why, she said she was afraid Miss Bethia might be tired.

Luella asked Miss Bethia about it the next time she went. Miss Bethia suddenly leaned down and kissed her.

"We've had a sight of happy times together, dearie," she said.

Luella, sitting upon the cat's head, assented gravely.

"Yes, a sight of happy times," Miss Bethia went on. "I dunno anybody that's had more happy times than I've had. There's folks that call me poor but they don't know."

"You've got the penwiper," Luella reminded her.

"Yes, there's the penwiper; and there's a heap of other things. I never get to the end of remembering them. Nobody's poor that can remember happy things. There's folks that fret about growing old, but that jest means you'll have more to remember. And now there's the hospital!"

"The hospital?" Luella asked. She had never heard of one before.

"It's near like heaven," Miss Bethia said eagerly. "And it's so close to it that sometimes you go right from the hospital into heaven."

Luella left her stool and leaned on Miss Bethia's knee.

"Is it nicer than your room?" she asked.

"O a hundred times nicer."

"Has it flowers?"

Miss Bethia just guessed there was flowers.

"And yellow dominoes and apple-seed penwipers and stools with cat's heads on them?"

Mebbe not jest those things, but there was other things even nicer. There was sech lovely beds and the nicest things to eat, and people who did everything for

you. There wasn't any place Miss Bethia wanted to see so much as a hospital.

"Do you s'pose you'll go to one sometime?" Luella asked eagerly.

"Yes," Miss Bethia answered, "I'm thinking I will."

That day when Luella's mother came for her Miss Bethia kissed Luella good-by and then called her back and kissed her again and put into her hands the box of yellow dominoes and the apple-seed penwiper. "Good-by, dearie," she said then.

Three days later, Luella went into the sewing-room where her mother and Aunt Emmie were making her a dress. They stopped talking as she came in, but Luella had caught Miss Bethia's name.

"She's going to a hospital," Luella said.

Aunt Emmie looked startled. Luella's mother lifted the child to her lap. "How did you know that Miss Bethia was going to a hospital?" she asked.

"She said so," Luella answered. "A hospital's a lovely place, lots and lots nicer than her room. It has flowers, and people give you just what you want to eat. Miss Bethia said she wanted to go, so I guess she's going. I wish I could go to a hospital."

Luella's mother held her so tightly that Luella twisted round to look into her face, but it was turned away.

"Did she tell you anything more, dear?" her mother asked.

"She said that it was close to heaven," Luella repeated, trying to remember.

Aunt Emmie got up suddenly and left the room. Luella's mother pressed her face close to her little girl's. "Dear," she said, "I have to tell you something that will make you sorry—only you love Miss Bethia so that you must be glad for her. She told you about it so that you would. Miss Bethia went to the hospital and then went on—to heaven."

Luella looked at her mother; her lips were trembling, but her eyes were brave.

"I guess she's real glad," she said.

And that was the way that a little child, led by a helpless old woman in a charity home, met so gently those gray shapes of dread—poverty, loneliness, old age, weakness, even the great dread of all, death itself, that in after years their terror would always be softened by the beautiful memory of one who had faced them undismayed all her shy, timid, unselfish life.

Hepatica

Out on the hills in the wild Spring weather
So early only the bluebird knew,
Thousands of little flowers grew together,
Purple, and pink, and white and blue.

While the March storm raged, and fretted, and wept,
And froze the song in the bluebirds' throats,
Neath mottled leaf-blankets they soundly slept,
Close wrapped in their soft fur overcoats.

Now the sun shines warm, and under our feet
They nod and smile, though boughs are bare,
So daintily hued and faintly sweet—
What blossoms of Summer are half so fair?

And the sweet, old sermon is preached again
Of life from death, to the doubter's need.
Of rest after struggle, and grief, and pain.
The text, "The Lord is risen indeed!"

—Julia Taft Bayne, in Hadley Ballads.

Closet and Altar

THE RISEN LIFE

If then ye were raised together with Christ, seek the things that are above.

The new life was a risen life, putting on already the ways of the city where the will of God is the heart-law of the inhabitants. We do not treat our life with sufficient honor unless we treat it as the beginning of the risen life with Christ.—Bartholomew Evans.

Roll once more the stone away,
Angel of our Easter Day.
Roll away our stone of doubt;
Let us from its prison out.
Roll away our stone of fear;
Let us feel that heaven is near.
Roll away our stone of grief;
Breathe into our faith relief.
Roll away our stone of sin;
Shed thy light where death hath been.
Angel, come from Christ today,
Roll our stony heart away;
Stand beside its grave and say:
"One more soul hath risen today."
—Clarence Mills Burkholder.

I have seen the forest bare to the searching light of the sun, yet no bud swelled and no leaf unfolded, for it was winter time. Then I have stood and felt the life of spring breathe among the trees, and there was not one leaf that did not unroll and spread itself, rejoicing that its time had come to grow. So, Lord, I have known my winter time, when the shining of Thy favor wakened no thought of growth in my cold heart. But now the sunlight of Thy loving death and the warm breath of Thy risen life breathe in my heart, and hope springs forth and life is glad with flowering shoots of joy. Perfect that growth, my God, and bring it to the harvest, to the glory of the risen Christ.—T. Bedloe.

Easter should not come and go without making us ask ourselves how Immortals live, and if we are ourselves taking the advantages of our own immortality.—Edward E. Hale.

Long, long we grieved beside the tomb,
But now let no man darkly dare
Hug to his side old bitterness
Within the Easter fair.
Rise, mighty chorus; smile, sweet skies,
Death in that tomb defeated lies!

—Clinton Dangerfield.

O God, our Heavenly Father, who hast brought again from the dead our Lord Jesus Christ, make us, we beseech Thee, partakers of his resurrection-joy and sharers of his expanding work. Be Thou our helper from the death of sin, the sealed tomb of our discouragements, the weakness of self-scar in the remembrance of our own misdeeds. Life of our spirits' life! our glory and our confidence! enable us to die to sin and to rise again to holy and helpful life with Thee. May the light of Christ's victory be our illumination in the darkness of our trials and temptations. Blessed be Thou, who hast crowned our days with goodness and our nights with peace! By Whom the leaves put forth and flowers appear and harvests crown the laborers' toil. Work through us, that by Thy strength we too may bring forth fruit and become a blessing in the earth. In the name of Christ. Amen.

The Literature of the Day

The Making of the New Testament

How did the New Testament come into existence? How were these twenty-nine documents separated from the other Christian literature of their time and assigned a place of equality with the Hebrew Sacred Scriptures? What has been their influence in shaping the government of the Christian Church? On what has the past and current theories of the origin and growth of the New Testament been founded? When and how was its canon closed? What is the basis of authority in it?

These and cognate questions are answered in the eight lectures delivered before the Lowell Institute in Boston last year by Professor Moore of the Harvard Divinity School. He has carefully examined many of the writings of the early Church Fathers, and has made use of the work of the ablest German scholars where his work has not been done at first hand. These lectures are the fruit of a great amount of study, the results of which are here made available for ordinary students of the Bible. Many of these will be surprised to find that the process of making the New Testament was long, and included a vast deal of discussion, variety of opinion and controversy, extending over three centuries: that none of the books was written with conscious intent to furnish authoritative directions and regulations for the Church for all time, that the Church came slowly to invest a certain portion of its literature with the character of the Bible, that the title "New Testament" was not used till near the close of the second century, that some documents held for generations in especial reverence as inspired have either been lost or have long since ceased to be regarded as sacred; and that the New Testament was not made a collection of sacred Scriptures by any formal action of the Church, but by the process of choice exercised through generations of its leaders. "Synods and councils had no influence which we can trace in the making of the canon. They simply registered the canon after it was made."

[p. 118.]

Christians certainly ought to know the history of their sacred books and the ground of their authority. Until this volume was issued, no book in the English language, so far as we know, contained the information necessary in order to form a clear judgment of the history of the New Testament. This book is, indeed, much more than this. It is a valuable and interesting series of studies in the development of Christian doctrine and church government and it has been produced at a time when, more than in any other period for three centuries, it will be studied by many without prejudice and will be accorded its proper place in our modern Christian literature. Dr. Moore has done a large service for the Christian Church of the twentieth century.

[The New Testament in the Christian Church, by Edward Caldwell Moore. pp. 367. Macmillan Co. \$1.50 net.]

The attempt to produce ideas by rubbing pen and paper together is much like

trying to evoke fire from the friction of a couple of sticks; it is a thing not entirely impossible, but it is always a tedious and generally an ineffectual process.—*Arlo Bates.*

RELIGION

New Light on the Life of Jesus, by Charles A. Briggs, D. D. pp. 196. Chas. Scribner's Sons. \$1.20 net.

The latest conclusions of this higher critic on the text and composition of the four Gospels. The historical material of the Synoptists is all derived from the original Mark. The views of Dalman and Resch are opposed in regard to the Aramaic original of Matthew, and the opinion of Weiss that this contained narrative as well as sayings is combatted. The author traces the earlier and later "strata" of the New Testament, by pointing out the different conceptions of the new birth and the resurrection, different use of terms in alluding to the Jews and to miracles. The dogmatic intent of the Fourth Gospel renders its chronological order unsafe, as does the inappropriate setting of the discourses of Mark. On these two presuppositions have all modern Harmonies and Lives of Christ been based. We must find the orderly development of his ministry by the analytic method and this accords with the ancient harmonist, Tatian.

The Living Christ, by George H. Ide, D. D. pp. 295. Pilgrim Press. \$1.00 net. Strong, bracing sermons these, revealing a virile intellect, extensive reading and a broad and positive personal faith. If they are a fair index of the lamented author's pulpit work in Milwaukee, it is easy to account for the length and fruitfulness of his pastorate over the Grand Avenue Church. Dr. Ide's thinking kept abreast of the age but his hold on fundamentals never relaxed. The titles of the sermons are striking and felicitous. It is a good volume to keep on the center table within easy reach of the young people of the family.

The Growing Church, by Cleland Boyd McAfee. pp. 131. Winona Pub. Co., Chicago. 50 cents.

Sensible, practical and well illustrated by anecdote and simile, these talks, suggested by the New Testament accounts of and references to the church at Ephesus, are worthy of a wide circulation among all evangelical Christians.

The Cross of Calvary, by Mrs. Penn-Lewis. pp. 155. Marshall Bros. London.

Handbook of Christian Doctrine, by Henry C. Graves. pp. 176. Am. Bapt. Pub. Soc. A convenient setting forth of orthodox (Baptist) doctrine, which the author understands or at least states a great deal more clearly and fairly than he does the various views held in opposition thereto.

The Religions of India, by Rev. Allan Menzies, D. D. pp. 101. The Temple series of Bible Handbooks. J. B. Lippincott Co. 30 cents net. A popular, historical presentation of Vedism, Brahmanism and Buddhism from a study of their sacred books, as seen from the Christian point of view.

The Federation of Religions, by Rev. Hiram Vrooman. pp. 138. Nunc Licit Press, Philadelphia and London. 75 cents.

A misleading title to a psychological study, following the lines of Professor James's Varieties of Religious Experience with some eccentric developments.

My Struggle for Light, by R. Wimmer. pp. 218. G. P. Putnam's Sons. \$1.25. A spiritual interpretation of current questions in the religious world, written in the form of personal confessions, by a Broad Churchman, with a scholar's reserve on views of human destiny, and with a reformer's enthusiasm on institutional problems.

Some Studies in Religion, by Rev. Louis Tucker. pp. 121. Young Churchman Co., Milwaukee. 75 cents net.

A booklet so compact that it may be read in an hour, so suggestive that it certainly will be meditated upon for many weeks. The writer is a master of both modes of thought, the theological and the scientific, and he translates one into the other.

The Religion of the Incarnation, by Eugene Russell Hendrix, D. D., LL. D. pp. 271. Pub.

House of the M. E. Church South, Nashville, Tenn. \$1.00 net.

The leading thought is familiar to all students, that the incarnation takes the place in revealed theology that the creation has in natural theology, but the author interests us at the very outset by his contention that the current tendency to a religion of humanity needs direction rather than suppression. He shows us that the replacing, in the world of thought, of biology by sociology is due to the fresh study of Christ as a teacher and not only as a sacrifice. He points out the death blow given by his view to dualism of body and spirit, and also to the doctrine of conditional immortality. It is a constructive spiritual interpretation.

Converted Catholic. Vol. XX, Jan. to Dec., 1903. pp. 380. Jas. A. O'Connor, New York.

The Growing Christian, by Rev. Wm. E. Biederwolf. pp. 121. Winona Pub. Co., Chicago. 50 cents.

HISTORY

How England Averted a Revolution of Force, by B. O. Flower. pp. 288. Albert Brandt, Trenton, N. J. \$1.25 net.

A vivid account of the great economic revolution of the Chartist and Anti-Corn Law period of English history. Especially valuable are its chapters on The Anti-Corn Law League and the Literature and Thinkers of the Period, which describe the share in the movement taken by such men as Cobden, Bright, Carlyle, and Kingsley. The purpose of the book is to teach our age how great social revolutions may best be accomplished. An appendix of forty pages gives typical poems and songs of the period.

A Brief History of the Indian Peoples, by Sir Wm. W. Hunter, K. C. S. I., C. I. E. pp. 260. Oxford University Press.

The twenty-third edition of the text-book of Indian history used in English and Indian schools and colleges. A model of its kind containing, with severe compression, orderly arrangement and wise selection, the essential facts. It is brought up to date by W. H. Hutton and has a good map and index.

A History of the United States for Secondary Schools, by J. N. Larned. pp. 749. Houghton, Mifflin & Co. \$1.40 net.

A comprehensive, clear and concise text-book which will be useful to the student of American history, whether in school or out. The author has well fulfilled his professed aim "to show how continuous a procession is formed by the events that have real importance in American life, and by what plain process of evolutions, from its colonial beginnings, the republic of the United States has become what it is." At the beginning is an atlas of seventeen maps, and the text is illustrated with small maps. The bibliographies following each section are excellent.

BIOGRAPHICAL

The Man Roosevelt, by Francis E. Leupp. pp. 341. D. Appleton & Co. \$1.25 net.

Mr. Leupp writes as a personal friend of the President, though without having consulted him, and also with the advantage of long experience as a newspaper correspondent in Washington. He has made a remarkably interesting story—an appreciation without flattery—in which we come close to a significant and powerful character and a strange life experience. The timeliness of the publication is unquestionable, but it is also sure of a wide reading on its merits. It contains some contributions to history of great value; some pictures, mostly good; and a full index.

Jeremy Taylor, by Edmund Gosse. pp. 234. Macmillan Co. 75 cents net.

Mr. Gosse has the satisfaction of clearing up some doubtful points of biography, though rather by exclusion of doubtful elements and apocryphal stories than by addition to the known facts of Taylor's life. It divides itself into three parts: the period of university success and court favor; the time of retreat in Wales under the Commonwealth, in which his best work of writing was done; and the stormy time of his Irish bishopric among militant Presbyterians when he was led to deny in action the tolerant doctrines of his own liberty of prophesying. The study will take a good

place in the English Men of Letters series, to which it belongs.

Life and Teachings of Abbas Effendi, by Myron H. Phelps. pp. 259. G. P. Putnam's Sons.

The value of Mr. Phelps's book is chiefly retrospective. It contains the results of personal observations and interviews with the present leader of the larger section of Babists at his place of exile at Acre, Syria, and the story of his life reported through the Countess Camavarro as she heard it from the lips of his sister. Abbas Effendi is the son and successor of the renewer of the claim to divine leadership after the martyrdom of the Bab, and Mr. Phelps gives an enthusiastic account of his unworldly life and self-devotion. The reader will not, however, find a full and broad-minded account of one of the most interesting modern religious movements—the author is too much of a partisan and too much cut off by ignorance of Oriental tongues for that.

James Oglethorpe, by Harriet C. Cooper. pp. 217. D. Appleton & Co. \$1.00 net.

Oglethorpe as prison reformer, founder and nursing father of Georgia; buttress of the Southern colonies against Spanish attack, philanthropist, Christian, statesman, soldier, friend of the Wesleys, Whitefield, Goldsmith and Johnson, is one of the most interesting characters of the eighteenth century. The biographer has made a popular and interesting story of a noble life.

George Fox. An Autobiography, edited by Rufus M. Jones, Litt. D. 2 vols. Ferris & Leach, Philadelphia. \$4.00 net, postpaid.

Now that the mystical rather than the rational type of religion is coming to its own again, it is peculiarly timely that Professor Jones of Haverford College, editor of *The American Friend* and a scholarly and progressive Quaker, should bring forth this abridged but finely edited edition of an autobiography which ranks with Wesley's *Journal* and Newman's *Apologia* as a great human document and a landmark in the history of English national religious development. There is a Student's Edition, without illustrations, costing \$1.50.

Head Lights, by Rev. A. M. Bullock. Ph. D. pp. 95. Published by the author, at Watertown, Wis.

A satisfactory brief biography of Washington, gathering into small compass a variety of facts and presenting an enthusiastic but well-rounded estimate of his life and character. A number of illustrations and a collection of interesting quotations add value to the work.

FICTION

A Little Traitor to the South, by Cyrus Townsend Brady. pp. 257. Macmillan Co.

Charleston besieged by the Union fleet is the scene of Mr. Brady's fluent and interesting tale. It is really a comedy of a light and joyful sort, with one tragic interlude—the hero of which is of such a sort that his death is made rather appropriate and enviable than a check to the geniality of the story. The heroine is pictured in delightful illustrations by A. D. Rahn.

Joan of the Alley, by Frederick Orin Bartlett. pp. 290. Houghton, Mifflin & Co. \$1.50.

The heroine has her imagination inflamed by reading about Joan of Arc and tries to lead a new crusade of laborers "on strike." The inevitable tragedy and disillusion follow. In the end she turns from her stormy public career to marry her "scab" lover. The writer has a graphic pen and the scenes of sordid daily life stand out in photographic clearness.

Denis Dent, by Ernest W. Hornung. pp. 324. F. A. Stokes Co. \$1.50.

Melodrama of the old-fashioned order, with Australian gold-diggers and Crimean soldiers, an impeccable heroine and noble hero, and a mild and heavy villain, all set forth in clear, vigorous and pleasing English.

The Golden Chain, by Gwendolen Overton. pp. 100. Macmillan Co. 50 cents.

Despite a certain incoherence of description and slightness of plot, this little story of Arizona leaves an impression so pleasant that the reader does not feel critical.

The Stone of Destiny, by Katherine Mackay. pp. 112. Harper & Bros. \$1.25.

Would-be fine fancies woven into a story of the impressionist type.

The Master Feeling, by N. Almirall. pp. 212. Richard Badger, Boston. \$1.25.

Superlatively emotional with a sort of pinchbeck feeling, relieved here and there by a really bright or penetrating remark or scene.

Sebastopol and Other Military Tales, by Leo Tolstoy, translated by Louise and Aylmer Maude. pp. 325. Funk & Wagnalls Co. \$1.50.

A new version of the first work of the Russian writer to receive international recognition. The translators have preserved the color, atmosphere and pitiless realism of the original. Some pages have such uncommon power that they mark the limits of Tolstoy's genius.

When It was Dark, by Guy Thorne. pp. 391. G. P. Putnam's Sons. \$1.20 net.

A conspiracy in which Jews and archeologists figure to rob the world of its faith in the resurrection and incidentally a critical handling of current journalism, ecclesiasticism and liberalism. A novel written from insight as well as observation, from the heart as well as the head. The author finds the unity of modern, social and political life in the religious undercurrent. The characters are but guises of actual well-known statesmen, authors and scholars.

A Lassie of the Isles, by Adele E. Thompson. pp. 269. Lee & Shepard. \$1.00 net.

The story of Flora MacDonald, who saved Prince Charlie Stuart in 1746, interestingly told, although with some emotional rhetoric and doubtful English.

MISCELLANEOUS

The Self-Cure of Consumption, by Chas. H. Stanley Davis, M. D. Ph. D. pp. 176. E. B. Treat Co., New York. 75 cents.

A clear and helpful statement of the causes of consumption, its treatment and prevention, with directions as to proper diet, exercise, etc. It is positively asserted that, in its early stages, consumption can be cured by open-air life and nourishing food, but "no cure can be expected from any kind of medicine," and the much-advertised consumption cures are denounced in the strongest terms. The treatment employed by specialists and in sanatoria is fully described and a table is given showing the nutritive value of the various animal and vegetable foods. It would be well if a copy of the book could be in every home.

Thoughts from Browning, selected and edited by Ann Bachelor. pp. 279. Jas. H. Earle & Co., Boston. 75 cents.

A year-book of brief extracts from Browning, which make a pleasant show and give promise of many suggestive thoughts. Curiously enough the months are introduced by poems from authors of smaller caliber, which seems to us to be putting them to a rather unkind test. It is prettily bound in blue and gold.

The Second Tour of Dr. Syntax in Search of Consolation. pp. 264. D. Appleton & Co.

A continuation of a poem, famous in its own day, with colored illustrations by Thomas Rowlandson. A revival to suit the present taste for sporting pictures, from the edition of 1820.

Society and Solitude, by Ralph Waldo Emerson. pp. 451. Houghton, Mifflin & Co. \$1.75.

The Conduct of Life, by Ralph Waldo Emerson. pp. 434. Houghton, Mifflin & Co. \$1.75.

Two new issues in the handsome centenary edition of twelve volumes. *Conduct of Life* contains an interesting portrait of Emerson.

Concerning Human Carnivorism, by Rev. J. T. Ferrier. pp. 116. Order of the Golden Age, Paignton, Eng. 25 cents net.

An argument against flesh-eating, by an English Congregational minister. Mr. Ferrier believes that we should be richer, happier and better in health if we restricted ourselves to a vegetable diet. We are willing that he should follow his judgment.

Shakespeare's As You Like It, edited by W. J. Rolfe. Litt. D. pp. 283. Am. Book Co.

A revision of Mr. Rolfe's well-known edition published in 1877, making an edition of the play complete in itself, with full annotation and illustrative material and a few good pictures.

The Canon of Reason and Virtue, translated from the Chinese by Dr. Paul Carus. pp. 138. Paper. Open Court Pub. Co., Chicago. 25 cents net.

One of the classic books of the Chinese religion, containing wise sentences in regard to the conduct of life.

The Song of Roland, translated into English prose by Isabel Butler. pp. 156. Paper. Houghton, Mifflin & Co. 15 cents.

The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

April 3. Easter Sunday. *The Risen Lord*.—*Mark* 16: 1-20.

The burial had been with haste, the love of these three friends asked the privilege of making it complete according to the usage of their time. But another Mary had already anointed him for his burial [Mark 14: 3-9]. Their reward was to become the heralds of his risen life. They seem to have consulted no one and asked no help—even for the rolling away of the stone. "Go, tell Peter"—here was love and care! Let not the sinner think that his dark deeds put out Christ's love. We live in the light of the risen Christ, let us walk as children of the light.

April 4. *The Entrance of the King*.—*Psalm* 24.

The earth belongs to God and those who do his will inherit it. Compare Christ's words about the meek. Note that this is a social ideal. It would be hard to find a better picture of what one would like to be in human relations. This pageant of the triumph of God lends itself well to our thought of Christ's resurrection and his final victory.

April 5. *The Words of Moses*. *Deut.* 1: 1-8.

The thought of Jesus is steeped in the language of the Old Testament. Deuteronomy he must have known nearly by heart. He uses it in his answers to the wilderness temptations and more frequently quotes or refers to it than to any other Old Testament book. It was probably the book Josiah found [2 Kings 22: 8 ff.], the book of the discourses of Moses. "Ye have dwelt long enough in this mountain." Note that after great spiritual privilege comes new experience and trial. Compare the experience of the three disciples after the transfiguration.

April 6. *The Elders of the People*.—*Deut.* 1: 9-18.

The ideal of rule is service, Moses was worn out with the burden of judging and deciding. This choice of rulers does not point to an unorganized people, it was recognition and regulation of existing order. Compare *Ex.* 4: 29. Equal justice is a godlike quality—there is no respect of persons with God. Contrast the open sale of justice in the evil times of Israel and in some nations of the world today.

April 7. *The Spies*.—*Deut.* 1: 19-25.

The wonders of Sinai were not encouragement enough for the slave-bred multitude. They were cowards because they could not realize that God's presence was their security. The courageous report of the two spies is all that is reported here—the discouraging report is reflected back in the words of the people. Little good it did them to have come through the "great and terrible wilderness," when they were not ready to take the next step with God.

April 8. *The Refusal of the People*.—*Deut.* 1: 26-40.

How this suggests the far-reaching effect of our own refusals! The punishment of sin is disability for service. We speak of temptations which are always besetting us—but how about our besetting opportunities? The judgment test is on this side, and every sin is a refusal of holiness. Note here, as often, with what poor, unready material God worked. They had the witness of the cloud and fire, and yet would not believe. Would our faith be stronger for a daily sign from God?

April 9. *Israel Defeated*.—*Deut.* 1: 41-46.

They would not fight with God; he allowed them to see what it meant to fight without him. Repentance does not always recover opportunity. They might have been masters of the promised land, they were reduced to live out their lives in the desert. Yet, if we have failed, at least the desert also has its opportunities, and we must make the most of them.

Maine

Consulting State Editors: Rev. Messrs. E. M. Cousins, Thomaston; H. A. Jump, Brunswick; A. F. Earnshaw, Portland; Josiah Poeton, Masardis; Miss M. A. Hopkins, Bangor

How They Do Things in Maine

When "church news" is the narration of fresh facts, the marriage of Rev. Mr. Lonely or the sailing to Jerusalem of Deacon Thrifty, it interests those who know these persons; but when it publishes new methods, adaptable and imitable elsewhere, its appeal should be as wide as our churches are numerous. From this corner of Maine, therefore, are sent this month a few samples of the way in which our churches are meeting their problems and doing their work. For every plan described some minister or layman is ready to stand forth as champion and testify to its success.

In church work worthy supporters of the parish are likely to be overlooked because they are not church members, and hence not enrolled on the church books. To avoid this omission one church prints a Parish Register, a large sheet containing the name and address of every adult friend of the church, whether member or not, arranged like a polling list. On copies of this the several committees indicate all work or contribution made by members of the parish, and by comparing records the pastor can discover at the end of a few months if any self-considered member of the parish has been neglected in assigning church responsibility.

Special efforts are directed toward enlisting the interest of business men. At High Street Church, Auburn, a Discussion Club meets with the pastor each Sunday noon, when practical questions of Christian politics and sociology are treated. In another church, Men's Club lectures, followed by a course of Lenten lectures, all dealing with concrete ethical questions of the day, have drawn out large Sunday evening audiences. In the same hunger for instruction the committee planning the Cumberland North Conference is arranging for a paid lecturer from Boston, who will treat of his sociological specialty before the ministers, that they may better lay that special field of truth before their congregations. Central Church, Bath—which, by the way, under the leadership of its new pastor, Rev. G. C. De Mott, is doing conspicuously successful work—has brought to the women of its parish a course of Studies in the Christian Artists, the speaker being Miss Maud Mason of Brunswick, whose trained critical sense and exquisite stereopticon views illuminated the art of Michael Angelo and Raphael.

Brunswick spends considerable money on its weekly church calendar, utilizing its fourth page as a miniature church paper providing appropriate reading for attendants and for its absent members, to whom calendars are sent by mail. This church has also a literature rack in its vestibule, from which copies of the Moderator's Address to the Churches, pamphlets of information on the church's benevolence and other kinds of printed matter are distributed weekly. In liturgies State Street Church of Portland is an educative force in the fellowship of churches, its use of the General Confession by the evening congregation being successful though unusual, as is also the impressive chanting by the quartet of the offertory prayer. Another church attempts to interest even its youngest church members by claiming their assistance at the communion service, leaving to them the task of collecting the individual communion cups after the sacrament has been administered.

A batch of Sunday school methods will follow in a later letter.

H. A. J.

From Portland

Most of our churches show growth in membership and activities. Woodfords, during the fifteen-year pastorate of Rev. E. P. Wilson, received 380 members into the church and raised \$80,000 for home expenses and benevolences. The present membership is 335. This prosperous, active church has had steady growth under Mr. Wilson's leadership.

State Street had an addition to its membership at the last communion service of fifteen, mainly young people, and Rev. J. V. Clancy has two classes of young people in preparation for uniting with the church in May.

Dr. Smith Baker's energy and popularity are unabated, and the edifice being inadequate for the congregations a committee is active with plans for its enlargement. Second Parish also is cheered by larger congregations.

The Congregational Club at the March meeting gave the floor to the laymen in the discussion of

What Can We Do for Congregationalism in Portland? At the next meeting not only will ladies be present but they will provide the papers of the evening.

The dailies give much space to the Chandler will case, noting especially the absence from the courtroom of the local ministers. Decision is to be rendered April 14.

A. F. E.

From Farthest North

Aroostook County thaws out later than the rest of the state, but spring is all the more welcome when it does come. At this writing winter is still here, with good roads for hauling lumber, and little sign of a general thaw. The season has been very good for the lumbermen; no bad storms or deep drifts, but just enough snow to make operating easy. For the rest of us it has been a hard winter because of the long continued severe cold, the thermometer registering in some places as low as 50° below.

The work of the kingdom goes on with small regard to weather. There was quite a warm time in Houlton, when the evangelical churches united in special services under Evangelists Hatch and Taylor. Our church, under Rev. D. E. Putnam, comes in for a good share of the rich fruitage. Pastor Fogelin, New Sweden, reports himself as a little tired, having preached nearly every night since Christmas; but his many activities go on just the same. Island Falls (Rev. F. S. Dolliff) held Forward Movement meetings under Rev. Mr. McNell of Millinocket and Dr. Smith Baker of Portland, with good results.

Fort Fairfield has made steady gain during the pastorate of Rev. D. L. Wilson, and is now one of the strongest churches in the county. This church is to be congratulated on its strong laymen, and a pastor who can use a club to good advantage in solving the "boy problem." It might be worth while to have him tell the story some day. This club idea was extended last winter to Presque Isle and Houlton.

Rev. C. H. McElhiney has the hardest field, at Ashland, which, though a nice and prosperous town in many ways, can hardly be said to look upon religion with any high degree of favor. Finances have been placed in the hands of good business men, leaving the ladies opportunity to do more than ever in their special department. This campaign of persistent effort in ordinary lines is, perhaps, the only way to make this a strong church, and already gives assurance of success. Ashland must have a parsonage this summer.

Sherman Mills has had a good winter, Brother Fred. Parker also keeping an eye and hand upon Monarda, Braggville and Stacyville, where good work was done last summer by students. A pastor for these districts, and a meeting house for the last named are among projects for the spring opening. Patten welcomes a new pastor from the Presbytery fold, Rev. M. F. Lee.

The work of the district missionary along the Ashland Branch has developed so that it now needs an extra man to take care of it. Missionary Hague has spent ten weeks of the winter on the field. New work has been opened up at Eagle Lake, where a Sunday school has been organized. This place is likely to grow rapidly, for there are projects in the air, some of which are sure to settle on earth. A small chapel should be built here this spring. A new meeting house is planned for Oxbow, for which visiting sportsmen have promised generous help.

At Portage events have justified the expenditure of man and money. The population has doubled in two years, and new families are to move in. Several Christians have begun to help in our work. The church is to be finished this spring, and already the vestry is crowded Sunday evenings. The Sunday school has doubled in three months. A parsonage is an absolute necessity here, for the missionary must make his home here from now on; but this country is already asking as much money as it dares to. The success of this church during the past winter is largely due to the generous help of an erstwhile Methodist minister, now a Congregational layman, and the Sunday school superintendent, a recent importation.

J. P.

Church Attendance at Bowdoin

Compulsory church attendance is a thing of the past, but of their free volition each Sunday morn-

ing more than a quarter of the students in town attend the Congregational church and a corresponding number can be found in other places of worship. Moreover, the Sunday afternoon college chapel supported by the entire student body is a service seldom equaled for impressiveness. In the eight-minute addresses which are their leading feature President Hyde does some of his most eloquent prophetic work, as he adds to a deeply Christian interpretation of all life a constructively liberating feature.

President Hyde brings a rare insight into the "mind of a young man," and the response of the young men is significant in its loyal enthusiasm.

CASCO.

A Penobscot County Letter

In First Parish, Bangor, the people's services conducted by the Men's Club every Sunday evening this winter—for the sixth year—have been largely attended; the Boys' Club is interested in the discussion of youthful problems; the subjects of the Wednesday evening meetings refer to Lent; and the pastor holds Lenten talks at the parsonage Tuesday afternoons; but the special effort of the season is to deepen spiritual thought rather than multiply meetings.

Rev. Henry L. Griffin preached his farewell sermon in Hammond Street Church just before his recent departure for Europe. President Beach of Bangor Seminary will preach for three months, his place being taken during his absences by Prof. H. W. Hubert of the seminary.

At Central Church a Men's Club of about forty has been formed to promote closer acquaintance and fellowship. At the initial meeting there was a good supper, good music and a good address on Japan by Dr. J. S. Sewall.

Fourth Church had its first birthday early this year, and it is to be hoped that its present condition is a forecast of its future. The preaching services, Sabbath school, prayer meetings and sewing school prove by large attendance the need they meet.

The attendance at the North Bangor services has warranted their continuation, despite bad roads and consequent difficulty in reaching the church. Mr. C. E. Beals of Bangor Seminary is stated supply.

The church at Veazie is small—and energetic. Of its 35 members 10 are on the absent list, but listen to what 25 have accomplished with their pastor's help during the past year: The church building has been insured; the church incorporated; the title to the property cleared and vested in the incorporated church; about \$65 worth of books added to the library; and \$128 given in benevolences. Two portraits have been presented to the church and hung in the audience room, one of Deacon Nahum Warren, long an officer of the church, the other that of Dr. Smith Baker of Portland, Veazie's first pastor.

At Orono, if material considerations may be admitted, the repairs on the vestry, the new kitchen and the piano purchased by the Y. P. S. C. E. count as gains.

Lincoln has had for more than a year as stated supply Mr. G. R. Anthony, Bangor Seminary, 1903. The church is out of debt and the building in good repair, and when that can be said of a small and struggling church, it is obvious that the members are imbued with practical religion. The services are well attended, especially in the evening when all the young men get out.

Special meetings at Hampden, resulted in renewed and increased interest in the church and its work. New members have been added, and there is large attendance at all the church services—yes, even the Wednesday evening meetings. There are Senior and Junior Endeavor Societies, and a study class meets weekly at the parsonage to follow the course of foreign missions.

M. A. H.

Even such is time, that takes on trust

Our youth, our joy, and all we have,

And pays us but with earth and dust;

Who in the dark and silent grave,

When we have wandered all our ways,

Shuts up the story of our days:

But from this earth, this grave, this dust,

My God will raise me up, I trust.

—Sir Walter Raleigh.

Record of the Week

Calls

ALDRICH, L. J., Pres. Union Christian Coll., Merom, Ind., to principalship of new Phillips Acad., Rockford, N. D.

ALTIVATER, WINIFRED, Lyle, Minn., to Cedar Rapids, Ia. Accepts, and is at work.

BALL, ALBERT H., Passaic, N. J., to remain. Accepts, withdrawing resignation.

BARTLETT, ERNEST M., Kingston, Mass., accepts call to Lead, S. D.

BURGESS, EDMUND J., Honor, Mich., accepts call to Hennessey, Okla., to begin in April.

CASTOR, GEO. D., Yale Sem., called to Stonington, Ct., as originally stated in our issue of March 12. Declines.

DOWNS, CHAS. A., to remain at Ellsworth, Minn.

DYKE, THOS., Oberlin Sem., to Naponee, Neb., where he has been supplying. Accepts, and is at work.

ERICKSON, C. TELFORD, Yale Sem., to Wethersfield Ch., Hartford, Ct. Accepts.

GREENAWAY, BRANDON, Newaygo, Mich., accepts call to remain until July, 1905, declining call to Plymouth and Bethany Chs., Terre Haute, Ind.

HADLOCK, EDWIN H., Olivet Ch., Springfield, Mass., to field secretaryship of Cal. C. E. Union for two months. Begins work May 1.

HARBUUTT, ROB'T G., formerly of Free Ch., Deering, Me., accepts call to Castine.

HUNTING, HAROLD B., Yale Sem., to assistant pastorate, Plymouth Ch., Minneapolis, Minn.

KAMBOUR, GABRIEL B., Templeton, Mass., accepts call to Colebrook, N. H.

KELLEY, FREDERIC L., Dracut, Mass., to Wilton, N. H.

MAYOS, LYDIA BROCK, Clay Center, Kan., to Stafford. Accepts, and is at work.

MONTGOMERY, GEO. R., lecturer on philosophy at Yale and pastor of Olivet Ch., Bridgeport, Ct., to be professor of philosophy in Carleton Coll. Accepts.

OMANS, CHESTER C., Wheatland, Mich., to remain another year.

OWEN, RICHARD, to Spring Valley, N. Y.

RILEY, CHAS. A., Barker Mem. Ch., Grand Rapids, Mich., to Lyons, Ia. Accepts.

ROSE, GEO. W., Denver, Col., to Vernal, Utah. Accepts.

RUSSELL, FRANK, New York, N. Y., to Park Ave. Ch., Meadowlark, Pa. Accepts.

SCHRODER, GEO. W., accepts call to permanent pastorate at New Castle, Neb.

STEVENS, J. MERLE, Pacific Ch., Chicago, declines call to Plymouth Ch., Peoria, Ill.

TRAUT, GEO. A., Excelsior, Minn., to Moorhead.

UNGER, SAM'L L., Klowa, Kan., to Dover and Wakarusa Valley.

WALKER, JOHN M., Senior in Boston Univ., to Beachmont Ch., Revere, Mass. Accepts, and has begun work.

WILD, JOHN, Hanover, Mass., to Union Ch., Medford.

WYATT, FRANCIS O., Plano, Ill., accepts call to Pullman, Wn.

Ordinations and Installations

GETCHELL, E. P., o. Alexandria, O., March 21. Sermon, B. R. Long; other parts, Rev. Messrs. C. H. Couch and E. J. Converse.

HEATHE, A. J., o. at Lamar, Mo., March 17. Parts, Rev. Messrs. C. W. Choate, A. K. Wray, J. P. O'Brien and P. Brown.

Resignations

BABCOCK, J. M., Vernal, Utah.

BARNETT, J. H., Garafraza and Belwood, Can., to take effect the last day of April.

BARTLETT, ERNEST M., Kingston, Mass.

BERCKMANN, WM. O., Orient, N. Y., because of ill health; to take effect May 1.

BLYTH, R. B., Victoria, B. C., to rest for a time in California.

FISHER, JOS. A., Franklin Ave. Ch., Cleveland, O.

MONTGOMERY, GEO. R., Olivet Ch., Bridgeport, Ct.

PLANT, GEO. E., Plymouth Ch., Peshtigo, Wis., after a four years' pastorate.

SUTHERLAND, JOHN M., Mound City, Ill., after a pastorate of four years.

TRAUT, GEO. A., Excelsior, Minn.

Dismissals

BURLL, LEWIN F., Good Will Ch., Syracuse, N. Y., Feb. 25.

CLARK, FRANK G., Plymouth, N. H., March 23.

KAMBOUR, GABRIEL B., Templeton, Mass., March 23.

Stated Supplies

BEALS, CHAS. E., Bangor Sem., at North Bangor.

BLAIR, JOHN J., Springfield, Mass., at Wallingford, Ct., until the return of pastor, Rev. J. Owen Jones, whose health is so fully restored that he is expected early in May.

COLCORD, PROF. DANIEL H., Claremont, Cal., at Wareham, Mass.

GUSTIN, BYRON F., E. Pepperell, Mass., at West Groton, in connection with other business.

HITCHCOCK, SAM'L, Chicago Sem., to return to Litchfield and Marion, N. D., for vacation work.

MACCOLL, JOHN A., formerly of New Bedford, Mass., at Union Ch., Providence, R. I.

RAY, BENJ. F., Florence, Mass., at Deerfield for three months.

Personals

ANDERSON, DR. JOSEPH, though not called to the pastorate of First Ch., Waterbury, Ct., until 1866, began to preach there in February, 1865, his service thus antedating that of Mr. Marvin of Woodbridge, which began the following May, and of Dr. Twichell of Hartford, which began the next December.

BARKER, FRANKLIN, Amesbury, Mass., \$100 increase in salary.

BROWN, EDWIN C., Veazie, Me., slipped on the ice in front of an electric car, March 16. One foot was badly crushed, so that amputation of the toes was necessary.

FOX, FRANK, First Ch., Kansas City, Kan., has recently delivered before the Kansas City University a series of lectures on the Bible. Faculty and students united in a unanimous expression of appreciation and gratitude.

GOFFIN, JOHN W., Berlin, Vt., in an unsuccessful effort to save his horse during the recent fire which destroyed parsonage and barn, was badly burned about the head. The parsonage was insured for \$400 and will be rebuilt at once. Nearly \$1,200 more have been promised, besides the lumber and labor of some skilled workmen. But there was no insurance on the personal property, which, but for the prompt action of neighbors, would have been a total loss. Of the pastor's library of 600 volumes, none were saved.

GRIFFITH, W. E., Monticello, Minn., on his departure from Aitkin, Minn., was presented with a fur-lined overcoat as a testimonial of respect and esteem.

HUTCHINS, W. T., recently of Springfield, Mass., has just been committed to the Northampton Insane Asylum.

KAMBOUR, GABRIEL B., and wife, on their removal from Templeton, Mass., to their new field at Cole-

brook, N. H., were tendered a reception and presented with a purse of money.

PARSONS, JAS., Harlan, Ia., was tendered a farewell reception at the Congregational church March 16. The entire congregation from the Christian church was present as a mark of respect to Mr. Parsons.

PEDLEY, HUGH, Montreal, Que., preached the convocation sermon at Queen's University, Kingston, March 13.

STANTON, JAY B., and wife, at a farewell service in Cromwell, Ia., were given a set of china containing 108 pieces.

American Board Personals

MASSEY, DR. and MRS. Chisamba, Africa, have been advised by Dr. Wellman to return home. They are expected to arrive in Canada late in April.

American Board Items

HARPOOT, EASTERN TURKEY.—Seven hundred and five orphans are under the care of the missionaries here. A building suitable to their needs was built and paid for last year. The industrial department includes rug and gingham weaving, thread lace work, tailoring, shoemaking, carpentry and cabinet making. Six hundred and thirteen pairs of shoes were turned out by 12 boys, and the profits were more than enough to support them all.

KYOTO, JAPAN.—Twelve members on confession of faith were recently received into one of the Kum-al (Congregational) churches of this city by Dr. Learned.

Miscellaneous

AMHERST, MASS., FIRST, REV. W. E. STRONG, HAS ARRANGED FOR INCORPORATING THE CHURCH.

Continued on page 483.

ROYAL Baking Powder

Makes the food more wholesome, and more nutritious to both brain and muscle.

I have given the Training Table to the Cornell University for five years very satisfactorily, and am certain that much of the success has depended upon the quality of articles used. In baking powder, I use the Royal, for it is undoubtedly the best. I have occasionally given others a trial, and have demonstrated to my satisfaction that there is but one always reliable, always making perfect, delicious and wholesome food, — The Old Reliable "Royal."

(Mrs.) Amelia Morey Atkins.

Record of the Week

(Continued from page 487.)

Debts Raised

MONTREAL, CAN., *Emmanuel*, Rev. Hugh Pedley, pays mortgage of \$11,000.

Spiritual Activity

MCGREGOR, Io., Rev. G. A. Francis. Of thirty-eight recent additions, thirty-three came on confession. This accession is partly due to special services held in the town, led by Dr. Bulgin, and Professor Gates, his singer. In the last two years about sixty have united.

SAYVILLE, NEW YORK, Rev. A. F. Newell. A quiet work has been going on in the past two months. The pastor has presented fundamentals of the faith leading up to such practical themes as What Shall I Do to Become Christian? How to Know When I Am a Christian, The Desirability of Church Membership. Personal work has been added, and at the March communion fourteen young people, averaging about sixteen, were received to membership.

Suggestive Features and Methods

BURLINGTON, Io., Drs. Wm. Salter and R. L. Marsh. Book committee of Endeavor Society is raising money for missionary library to aid the young people in the study of missions.

CAMBRIDGE, MASS., *Pilgrim*, Rev. W. H. Spence, has returned to the custom of having a chorus choir, and has engaged as chorister Mr. Albert P. Briggs, formerly musical director in the Rindge Manual Training School.

FOND DU LAC, WIS., Rev. J. H. Chandler. To revive the fashion of bringing baby to church, a Cradle Roll committee cares for the little ones in the church parlors while their elders worship in the room above. A self-denial offering for home missions was taken March 13.

HOUSATONIC, MASS.—The second issue of Rev. R. De W. Mallard's handsome church paper, the *Parish Visitor*, is largely devoted to Village Improvement, contains a valuable symposium on How to Make Our Village Beautiful, and if it doesn't go far to make Housatonic vie with Stockbridge and "Spotless Town," the people are not living up to the light provided them. The number also contains A Suggested Order of Service for the Congregational Churches of Berkshire Conference and the pastor's sermon on The Country Church and Its Environment.

NEW LONDON, CT., Second.—Dea. Wm. H. Chapman is distributing among the young people of the church 50 copies of Rev. H. A. Bridgeman's Steps Christward as a help in the Christian life and toward church membership.

RIDGWAY, PA., First.—For several months Rev. P. W. Sinks has been devoting one Sunday morning service monthly to themes especially adapted to the young, the purpose being to win larger numbers of the children by means of a monthly Children's Sunday. There has been a constant increase in attendance of children and no decline in that of adults. Last Sunday the audience was the largest in the morning during this pastorate, without any special effort to enlarge it other than the service itself.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, April 4, 10:30 A. M. Recital, without comment, from the Scriptures, by Richard Wood Cone, specialist in voice training.

CONFERENCE OF MASSACHUSETTS HOME MISSIONARY PASTORS, Andover Seminary, April 5-15.

SUFFOLK NORTH CONFERENCE, Winter Hill Church, Somerville, Mass., April 13.

CONFERENCE FOR EDUCATION IN THE SOUTH, Birmingham, Ala., April 28-29.

INTERNATIONAL Y. M. C. A. CONVENTION, Buffalo, N. Y., May 11-15.

NATIONAL CONFERENCE OF CHARITIES AND CORRECTION, Portland, Me., June 15-22.

SUMMER SCHOOL OF LIBRARY ECONOMY, Amherst College, Mass., July 5-Aug. 12.

SPRING STATE MEETINGS

Additions or corrections should be promptly sent.	
Louisiana,	Philadelphia, April 7
New Jersey,	Philadelphia, April 26
Florida,	Daytona, April 26
Tennessee,	Athens, Ala., April 27
Oklahoma,	Enid, April 28-May 1
Illinois,	Princeton, May 16-19
Michigan,	Flint, May 17
Pennsylvania,	Pittsburg, (First Church) May 17-19
Massachusetts,	Pittsburg, May 17-19
New York,	Syracuse, May 17-19
Ohio,	Ashtabula, May 17-19
South Dakota,	Watertown, May 17-19
Iowa	Manchester, May 17-20
New Hampshire,	Berlin, May 24-26
Rhode Island,	Pawtucket, May 31-June 1
Connecticut,	Hartford, June 14
Kansas,	Lawrence, June 15-20

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

GRIGGS—In loving memory of Joseph Franklin Griggs. Born in Sutton, Mass., April 24, 1822, graduated at Yale College 1846, and for thirty years was professor of Greek and Latin literature in The Western University of Pennsylvania. Died at his home in Pittsburg, Pa., April 1, 1897.

SPENCER—In Hadjin, Central Turkey, Feb. 11, Charlotte D. Spencer, aged 52 yrs., 10 mos. A daughter of one of the American Board's missionaries to the Ojibway Indians, she was educated at Andover.

WADHAMS—In Rochester, N. Y., of consumption, March 17, Rev. Jonathan Wadhams, aged 57 yrs., 3 mos. A graduate of Williams College and Andover Seminary, he had held pastorates at Oswego, Ill., Beloit, and Chautauque City, Io., Ashfield, Mass., and Tallcottville, Ct. For the past thirteen years he has resided in Brockport, N. Y.

MRS S. G. CONE

Lucy Harrison Cone, widow of the late Samuel Gates Cone of Manchester, Vt., died at Tucson, Ariz., Feb. 24, 1891. At the time of her death she was 72 yrs. old. Early in February she accompanied her son on a three months' trip to Arizona and California. A week before her death she was taken ill, but seemed to be gaining until the day before the end came, when she grew rapidly worse, her death occurring from a complication of diseases. The funeral was in the Congregational church at Manchester, Vt., March 4, Rev. John Barstow officiating.

CONE—Cone was born in North Adams, Mass., July 19, 1834, the daughter of Clement and Sarah Bradford Harrison. She was married to Samuel G. Cone of Stockbridge, Mass., Oct. 8, 1856. The first years of their married life were spent in Albany, N. Y. Since that time they have resided in Manchester, Vt. She shared her husband's interest in all religious work, and her frail health was a tower of strength to her family.

Her constant care for comparative strangers came to her for counsel and help and found in her loving sympathy, inspiration and strength.

To those who knew her during the last year she seemed day by day to grow more Christlike. Her loving thought for others, her gentleness of spirit, her calm faith filled all with awe and reverence.

She leaves a son, Clement H. Cone, cashier of the National Bank, Bennington, Vt., and two daughters, Miss Cone, instructor in the Hartford School of Religious Pedagogy, Hartford, Ct., and Mrs. B. Sherman Fowler of New York city, and one grandson, William Hawks Cone.

MISS SARAH R. BROOKS

This well-known resident of Chelsea entered into rest on Saturday, March 12, after a short illness.

Miss Brooks was born in Plympton, Mass. Her father, Mr. William P. Brooks, for many years a prominent business man of Boston, removed to Charlestown in her childhood and thence to Chelsea, where the remainder of her life was passed.

In early womanhood she joined the Winthrop Church, Charlestown, and on making her home in Chelsea she at once united with the First Congregational Church, where she was ever interested in all its activities and an earnest and faithful worker. Her piety was cheerful

and practical, and her manner was sympathetic and friendly.

As a teacher in the Sunday school she was exceptionally valuable from her knowledge and love of the Holy Scriptures and her bright, keen mind, which enabled her to impart instruction successfully.

She was also connected with several of the benevolent and philanthropic organizations of the city. She possessed a generous and kindly nature, and many poor found in her a helpful friend whom they will long remember, as in the spirit of the Master she "went about doing good."

In her home she was affectionate and sunny, and devoted to her sister, Mrs. W. B. Allen, and to her niece, Miss Grace B. Allen, who are the only members of her family that survive her.

The remembrance of her prayers in their home devotions, her deep love for truth and her desire to be ever found in the Master's service will hereafter be an inspiration to them to follow her example till the glad meeting in the Father's house beyond.

Loss of Appetite

Is loss of vitality, vigor or tone, and is often a precursor of prostrating sickness.

This is why it is serious, and most serious to people that must keep up and doing or get behindhand.

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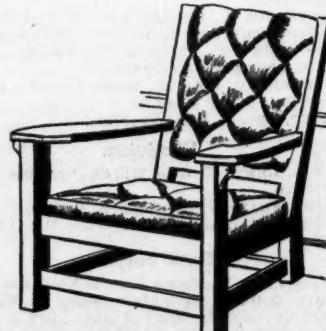
No substitutes act like them.
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OLD MISSION

There is a kind of lounging which you can't do in an ordinary Easy Chair, and you find this out when you take your first siesta in a genuine Mission Arm Chair.

The old Spaniards knew a thing or two about Solid Comfort. Such a frame as the one here shown would put a Morris Chair completely into shadow.

The frame is Weathered Oak, and the covering is of Spanish Leather. The integrity of the construction is evidenced by the massive timbers. Those broad arm-rests will make you forget your fatigue. Notice the low height of the seat and its generous depth.



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Our Readers' Forum

"Returned Missionaries" Again

In the article entitled Confessions of a Returned Missionary, the writer laments that the churches seem to care little to hear missionaries speak on The Religions of the East and The Philosophy that Underlies these Religions. He expresses the belief that the churches would do well to ask from missionaries their views on the place of the powerful religions of the East in the economy of God, with comprehensive and scholarly comparisons with Christianity.

But is it not true that many missionaries are incapable of a comprehensive and scholarly treatment of such themes? It is possible that my experience in the matter has been peculiarly unfortunate, but it has certainly been my lot to hear many missionaries in public addresses speak in a crude and ignorant way of the religions of the East.

The very day before my attention was attracted by this article I heard a missionary from India say, "Christianity is the only religion in the world." After which he accused the Hindus of being bigoted. It would be interesting to know what his definition of bigotry is. In the course of his address he said much else which showed that he judged all things by the narrow, conventional code in which he had been reared. Is it any wonder that the churches do not wish to hear missionaries speak on these subjects?

M. E. C.

Legacy Receipts

The shrinkage in the legacies to our missionary societies seems to indicate that the generation of those who regarded this great work with the same kind of affection as their own families, has almost passed to their final rest.—*The Congregationalist*, March 19.

Speaking for the Congregational Home Missionary Society, I am happy to say that the above hasty inference, based upon the figures of a single year, is not sustained by a wider view of facts. The truth seems to lie in quite the opposite direction. In the nature of the case, legacy receipts are subject to striking fluctuations from one year to another, which

renders any annual comparison a dangerous guide. Comparison by decades tells another story and reveals something like a law, though it be one of what Thomas Starr King happily calls, "The laws of disorder."

The receipts of the Home Missionary Society for the decade 1850-60 were \$1,775,006, of which \$318,400 came from legacies, these being eighteen per cent. of the whole. From decade to decade until 1900 the aggregate receipts of the society have risen until, during the last decade of the century, 1890 to 1900, they were \$6,292,230, of which legacies were \$1,876,271, or twenty-nine per cent. Not only has the aggregate of receipts steadily increased by decades, but the ratio of legacies to total receipts has risen from eighteen per cent. to twenty-nine per cent., and there is nothing in present conditions to forbid the hope and the expectation that the first decade of the twentieth century will show a continued advance on the part of legacies.

New York.

J. B. CLARK.

Another Section Heard from

Permit me to add my appeal for Congregational literature for use in general and special circulation. Out here we find a large number who do not know what our denomination stands for, and it would be a great help if we could have some small, cheap pamphlets for use in personal work. Just at present the Christian Science people are circulating such documents about their church, and doing what they can toward winning converts. I have often wished for something cheap enough for me to afford to circulate, as a counter-influence. I am doing what I can in this regard through our paper, *Notes and Comments*. I hope something definite may come of Dr. Paton's suggestion.

Sandusky, O.

E. A. KING.

Lenten Programs*Sunday Mornings***THE SEVEN SACRAMENTS OF THE HOME**

The Daily Meal.
The Family Altar.
The Day of Birth.
The Evening Lamp.
The Sick Chamber.
The Wedding Ring.
The Bed of Death.

*Friday Evenings***THE APOSTLES' CREED**

The Holy Ghost.
The Holy Catholic Church.
The Communion of Saints.
The Forgiveness of Sins.
The Resurrection of the Body.
The Life Everlasting.

*Passion Week***LOOKING UNTO JESUS**

Jesus Our Example, Teacher, Friend, Saviour.
Rev. Rufus C. Flagg. Berlin, N. H.

A Week of Prayer, Beginning Feb. 28*Sunday Evenings***A LONG JOURNEY**

The Start.
The Road.
Provision for the Journey.
Pressing Forward.

Wednesday Evenings

THE MATCHLESS LIFE OF THE MASTER
Coming to His Own.
Helping Humanity's Need.
Training His Apostles.
Opposed and Condemned.

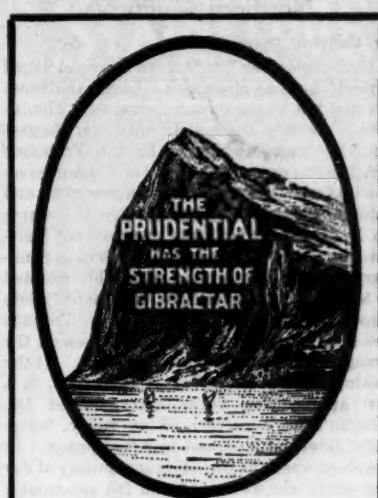
Thursday Afternoons

RICH TRUTHS IN FAMILIAR LITERATURE
(Readings and Practical Talks)
Wright's Master and Men. Selections from Riley and others.
Wagner's The Better Way. Selections from Im His Presence.
Hillis's Great Books as Life Teachers. Selections from Tennyson.
Knight's The Love-Watch. Selections from Whittier.
Rev. Charles H. Small, First Church, Springfield, O.

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2 April 1904

Northern California

Dr. Campbell Morgan's Visit

In a single week Dr. Morgan has established himself here as elsewhere. Large audiences greeted him at the opening services. The interest steadily increased, until our largest churches were overtaxed. In San Francisco Dr. Morgan preached a series of discourses on the Christian life, including the new birth and sanctification. In Oakland he gave the course on Evangelism which was prepared for Hartford Seminary and repeated at Chicago Seminary. The course proved admirably adapted to large, popular audiences, and scarcely less important for pew than for pulpit. Perhaps the most effective were the addresses on the evangelist and on the present outlook. At the closing service Rev. Charles R. Brown, in a few appreciative words, characterized Dr. Morgan's work as marked by sanity, Scriptural interpretation and spiritual power. In the short week the Christian community of our bay cities was awakened and fed generously with the truth. Could a second week have followed, the cities would have been profoundly moved.

Progressive Congregationalism

Bay Association has taken a step forward. It has amended its constitution and appointed a prudential committee to work out a stronger union and warmer fellowship. The amendments prescribe the duty of the committee thus:

It shall be the duty of the prudential committee to promote the welfare and fellowship of the churches of this association in all possible ways, and especially as follows:

a. To consider the opportunities, responsibilities and resources of the churches of the association and to study the whole field with reference to the best distribution and employment of forces.

b. To receive any requests for counsel, to offer advice in needy and difficult cases and, when necessary, to report to the association ways and means for meeting such cases and execute the association's provisions for relief.

c. To initiate and report plans for new enterprises and forward movements—in short, all that pertains to the extension of Christ's kingdom throughout Alameda County.

And to make its work effective, the prudential committee is hereby empowered by the churches through the association to assume, from year to year, whatever financial responsibility may be necessary.

The main points in this plan are these:

1. It recognizes the association as the chief organ of our fellowship, most closely and comprehensively representative of our churches.

2. It equips the association for all the work in Alameda County covered by the phrase "church extension," so rendering needless a new society or church union.

3. It makes all our churches feel more responsible for one another and more vitally interested in one another's welfare.

4. It provides that new churches and forward movements, whenever called for, shall be undertaken in the wisdom and strength of the whole association.

5. It does not introduce authority nor abridge the independence of the local church, but leaves each church as truly in control of its own affairs as heretofore.

6. It is an effort to develop fellowship without impairing liberty, to secure united effort in those parts of our work not peculiar to any church, but common to all.

7. It is in line with the movement for closer fellowship and unity now appearing in all parts of our national Congregationalism.

This plan, with these amendments, was referred to the several churches and was endorsed by all. There is thus cordial unanimity in the undertaking. It is clearly seen that results depend largely upon the tact and wisdom of the prudential committee. Each case that may arise must be dealt with agreeably and competently. The confidence of the churches must be retained, and their co-operation promoted.

This plan resembles the union plan lately launched in Boston, from which it took its impulse. It is the application of the same principle to a single association of churches. Success and development are confidently expected. And such an application of the prin-

ciple seems feasible for any association, unless it be the smallest in the sparest rural districts.

C. S. N.

The Month in Canada

Church Union

The movement referred to editorially two weeks ago has attracted wide interest. The Toronto *Globe* gave a lengthy account of the meeting, and in two editorials strongly commended its object. The *News*, another of our ablest papers, has invited discussion, and an article a few days ago from a leading Methodist minister shows that Congregationalists will have nothing to lose, since union must be through a recognition of their great principles. This also has been the trend of the discussion in the *Westminster*.

Congregational Reciprocity

Almost on the same day were announced the acceptance of a call to Lansing, Mich., by Rev. J. B. Silcox of Winnipeg, and a professorship in our college at Montreal by Rev. E. W. Lyman of Carleton College, Minnesota. This reciprocity is of constant occurrence, but the largest drain in point of numbers has been made by the United States, and among those who have crossed were some of our best men, whom we could ill afford to spare. Good men, however, have been welcomed by us.

Exchanges Made

To this side, among others, have come Pegrum at Yarmouth, Hill and Creelman in Montreal, Hyde and Gordon in Toronto, Baker at Woodstock and Harrison at Brantford. From this side I find a long list, including George at Chicago, Temple at Seattle, Powell in North Dakota, Ewing in Michigan, Braithwaite at Somerville, Mass., Hopkin at Kent, O., McGregors Duncan and Archibald, Gerries Andrew and William, Hindleys George and William, the Jacksons, father and son, and the Mansons, Horace and Harry.

Parliament in Session

It is expected that the present Parliament will be marked by shortness as the last one was by length. The Opposition promise "plenty of fighting but no delays." Already debate on the speech from the throne is over, and other substantial progress has been made. The only large questions from this point of view are the passing of the estimates and the indorsement of the Grand Trunk Pacific scheme. The latter will probably be the chief matter of dispute.

Railway Instruction

A railway department, something new in Canada, is planned for McGill University, Montreal. Prin-

Continued on page 491.

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Blue Onion China—both the **Royal Dresden** (with crossed swords) and the **Meissen** brand—also the English crockery imitation.

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Romanie, Jan. 16, Feb. 27, Apr. 9, May 14.

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The Month in Canada

(Continued from page 400.)

cipal Petersen states that this will cost an immense amount, and must be well subsidized by the Intercolonial Railway or, in other words, the Dominion Government. The scope of the department will be national, as should be the case in all our well-equipped institutions, in giving graduates a standing for service. And might not a mutual agreement for this be entered upon by first-class institutions on both sides of the line?

Immigration again

The rush of immigration has again started and promises to exceed 1903, our banner year, when the number was 135,000. The tide is expected to set in chiefly from the northern parts of England, Wales, Scotland, Scandinavia, Belgium and Bretton. Deputy Minister Smart of the Interior and others have been in Europe promoting this matter, while large preparations are being made in the West by railways and other industries. The wheat area this year in Manitoba and the territories is expected to increase to 3,800,000 acres. J. P. G.

bers have been added, almost making good the losses, and attendance on the various services has increased. Dr. Hadlock has been specially interested in Endeavor work, just retiring from the presidency of the city union, and will go to California as field secretary of the state union.

LUDLOW

The Protestant population has been served by a union church in our fellowship at the village, and by Congregational and Methodist churches at the Center. The union church, not owning its house of worship, which the owners refuse to repair, unable to build, and disheartened by loss of its pastor, has considered disbanding, but will hold the fort. Episcopallians are starting a mission, and as a further complication the Methodists will move from the Center. Seeking to relieve the situation, First Church, led by Rev. E. D. Francis, made cordial overtures to its Methodist brethren to consider the question of consolidation at the Center, in a spirit transcending denominationalism. With scant courtesy the Methodist pastor rejected the invitation to a conference, and Ludlow Village will be overchurched, the result whereof to union church doth not yet appear.

LONG.

Hampden Happenings

STATISTICS

Spite of unwanted activity in roll revision last year, Hampden Conference gained 224 members and now has 10,335. Springfield with 4,226, Westfield with 910, and Holyoke with 1,469, show respective gains of four, five and six per cent. To him that hath shall be given. Sunday school and Endeavor enrollment continue to decrease, but Sunday school attendance is steadily increasing, and the number of families makes its customary annual gain of 300. Benevolence apparently is in the condition of our country roads where the frost has worked and the bottom has dropped out, for the total is only \$49,000 as against \$89,000 previously. But the apparent disaster is due to the action of a single church (*Holyoke Second*) in reporting this year only gifts through church channels and not the miscellaneous benefactions of individuals. Ten churches added 25 names or more to their rolls, up to 107 at *Holyoke Second*, Rev. E. A. Reed, and 11 made net gains of from 13 to 69. Hope Church, Springfield, continues its upward march, having passed the 800 mark last year and clinching it by adding 23 at the last communion. This lifts Hope from tenth place in the state to fifth.

WESTFIELD

The two churches in the Whipple City continue to thrive, and added 31 and 40 members last year. First is preparing to mark the 25th anniversary of the pastorate of Rev. J. H. Lockwood this spring, and will take advantage of the opportunity to appraise the high value of the man and the minister. Second burned a troublesome mortgage of \$7,000 in December without exhausting its resources, for a fortnight later it presented a purse of \$350 to Rev. W. C. Gordon and sent him South for a month's rest, which it later lengthened to ten weeks. He is just back, improved in health and ready to go on with his energetic parochial work.

SPRINGFIELD

Twice in February the ministerial brotherhood was depleted by death. Rev. Orange C. Bailey had barely begun work at Emmanuel, but had already given promise of a fruitful pastorate and a companionship fellowship, when a week of pneumonia cut him off at forty-two. Rev. S. V. McDuffee had retired from pastoral responsibility but not from service, and his six years in this city were spent in active membership in Hope Church and for a part of the time in pastoral assistance to Dr. Woodrow.

Another impending break in the ranks is the closing, May 1, of the five-year pastorate of Dr. E. H. Hadlock at Olivet. Coming from Riverside Church, East Providence, he took up the work laid down by the veteran, Dr. L. H. Cone. Olivet suffers from its location, for which there is no apparent remedy; yet in these five years sixty-two mem-

Personal Responsibility

The fate of the nation depends in the last resort on individual character. Everything in human government, like everything in individual conduct, depends, in the end, upon the sense of duty. Whatever safeguards may be established, however complicated or well adjusted the mechanism, you come to a place somewhere where safety depends upon somebody having the will to do right when it is in his power, and may seem to his interest to do wrong. In the last resort the destiny of the republic, like the destiny of the individual (and in the case of an individual character and destiny are the same thing), depends upon individual will. Will the individual choose what is right and not what is wrong?—United States Senator G. F. Hoar.



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Send 25 cents for express charges and we will ship to your address sufficient Rogers' Stainfloor Finish to cover 20 square feet two coats, and a good brush FREE.

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Both Sides the Brooklyn Bridge

(The Congregationalist may be obtained in New York at the Congregational bookstore, 156 Fifth Avenue; in Brooklyn of T. B. Ventres, 597 Fulton Street, and C. F. Halsey, Plymouth Church.)

Local Church Papers

Tompkins Avenue has the latest addition to this list in Greater New York, having issued its first number last month. It contains a breezy review of the various departments, with extracts from Dr. Waters's sermons. Dr. Jefferson has an interesting monthly, *Tabernacle Tidings*, which is sent to all pastors of the state, contains items of interest about other churches as well as the tabernacle, with characteristic editorials from the Doctor's able pen. At Trinity Rev. F. B. Makepeace has placed the paper in the hands of two doctors. Plymouth's periodical recently issued an attractive calendar number. Lewis Avenue's monthly contains a review of the church's many activities.

Manhattan Y. W. C. A.

Some conception of the work being done for young women in New York may be gathered from these statements: There are 3,000 pupils enrolled in educational classes; 2,610 positions were filled in 1903; books were supplied at the library to 5,790 readers; 1,333 were enrolled in the Bible class, with over 5,000 visitors; attractive entertainments are provided semi-weekly at the main rooms; and a seaside summer home is conducted at Asbury Park to give self-supporting women a summer outing at moderate cost. Young women coming to the city will be met at trains by a representative of this organization and assisted to find suitable quarters, provided due notice is sent in advance, stating exact time and place of arrival.

Brooklyn Congregational Club

About two hundred members and friends gathered at the Pouch Gallery, March 21. Dr. Barton spoke on Missions Justified by Their Achievement; Dr. E. B. Coe of the Collegiate Reformed Church, New York, on American Colleges in Turkey. Rev. L. L. Taylor, who has done excellent work as chairman of the program committee, was elected to the presidency, in which office Mr. George W. Bailey has been especially energetic and efficient.

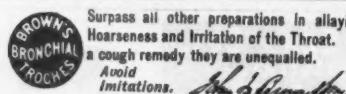
Opening of Y. M. C. A.

At 3 P. M., March 21, there were still \$30,000 to be raised on the new Y. M. C. A. building on West 23d Street, near Seventh Avenue. A telegram from Morris K. Jesup offered a sixth if the balance could be raised; and at 8.30 the building was dedicated free of debt. In obtaining this building \$800,000 have been expended, including some interest, taxes, etc.; and the result is the most completely equipped structure of the kind in the city. The swimming tank on the sixth floor is especially attractive. At the opening there were addresses by Dr. Cuyler, in his happiest vein, and by Major Halford, recently arrived from the Philippines. Dr. Cuyler paid fine tributes to the Y. M. C. A. work, to founder Williams, and to the Dodge family. DIXON.

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, MARCH 25

Mrs. Stebbins of Union Church, Boston, presided. Great satisfaction was expressed because of the release of the leading Harpoot Armenian professor who, since last summer, has been imprisoned under false charges. His welcome back to Euphrates College by both faculty and students was most hearty.



Surpass all other preparations in assaying Hoarseness and Irritation of the Throat. As a cough remedy they are unequalled. Avoid imitations. *John S. Bennett.*

Miss Daniels of the girls' department of this college spoke of the success of the educational work and of the spiritual atmosphere which recently has pervaded the institution, and added, "Pray that we may always put the winning of souls first."

Extracts were read from an interesting account, written by Mrs. Nellie Peet Hubbard, of the woman's annual meeting at Pagoda Anchorage Station of the Foochow Mission in December, when "the women of Dionsh-loh and lower Min districts came in from all directions, pastors' wives, station class teachers and Bible women, a goodly company with an occasional babe in arms to add spice and music to the occasion"—"faces cleanly, bright and intelligent, with Christian character stamped upon them." "How can any one doubt that it is worth while to work with and for such women as these?" Good reports were given by delegates from out stations, papers, addresses and an hour for the Woman's Missionary Society seemed much like conferences in the home land. Mrs. Ding, the leader of the Woman's Society, urged that "we native women should exert ourselves more and more to help our own sisters and look less and less to the missionary ladies for financial aid."

Miss Lamson reported from Dr. Ruth Hume the completion of the hospital at Ahmednagar, and the satisfaction which she and Miss Campbell, the nurse, find in taking up medical work there. At present they are devoting much time to the study of the language.

Mrs. Bradley and Mrs. McLaughlin with helpful words added to the interest of the hour.

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This scientific germicide is used and endorsed by leading physicians everywhere. It is absolutely harmless, yet a most powerful healing agent.

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than make inquiry regarding the

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Shepard, Norwell Co.

Winter Street and Temple Place, Boston

Bring in the Girls and Boys and Fit Them Out for Easter

The Styles, Qualities and Prices Are Sure to Interest and Please You.

For the Boys

3 to 16 Years.

We will offer for Easter Week a manufacturer's entire sample line of high-grade Suits and Overcoats which we purchased at much less than regular prices. The styles and sizes are for boys from 3 to 16 years of age, and include a large variety of materials. As sample garments are always made with great care, this offers a most unusual opportunity to all who are intending purchasing clothing for boys.



BOYS' SUITS in all styles and sizes from 3 to 16 years, in many handsome mixtures, also blue and black, not all sizes of every kind, but plenty of every size among the lots, worth from \$7.50 to \$8.50. Choice for

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BOYS' COMBINATION SUITS (Coat and two pairs of Knee Pants), neat attractive mixtures, both double breasted coat and Norfolk styles, sizes 8 to 16 years. Worth \$4.50 and \$6.00. Special at 2.95 and 3.95.

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BOYS' OVERCOATS, manufactured from strictly all-wool Covert Cloth, nicely made and trimmed, all sizes, 3 to 16 years. Regular \$5.00 kind. Special at 3.50.

Others at 5.00, 6.50, 7.50 and 9.00.

BOYS' REEFERS in sizes 8 to 10 years, made of fine high-grade Covert Cloth, with handsome embroidery on sleeves. Worth \$5.50. About 100 will be offered this week at 3.95.

BOYS' GOLF, SAILOR AND TAM O'SHANTER HATS, in plain blue and many handsome mixtures. Special value at 50c.



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Special values in GIRLS' DRESSES.

Prices 2.00 to 10.00.

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MISSES' and JUNIOR MISSES' TAILORED SUITS.

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INFANTS' COATS of all-wool Bedford Cord, long and short; cape daintily trimmed. Special for 5.00.

CHILDREN'S IMPORTED GINGHAM AND CHAMBRAY DRESSES, sizes 2 to 4 years, in Princess and Russian style. Special for 1.50.



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Price, 3.00

Style No. 830 has kid upper and tips, Cuban heel and substantial soles, an ideal walking shoe, stylish to a marked degree.

Price, 3.00



Style No. 830

The Favorite Shoe of the American Women

Dr. Grenfell

It is just a year ago since Dr. W. T. Grenfell, the now famous Labrador missionary, made his last visit to New England. As a result of it and of the earlier ones interest in his work has grown wonderfully and the work itself correspondingly. Some surgeons volunteered to take their instruments and spend two months of last summer in Labrador, among them Dr. Rufus Kingman of Boston; and among other guests of the mission were S. E. Briggs of the F. H. Revell Co., and Norman Duncan, the rising young writer.

Besides strengthening his hold upon his many Congregational friends, he received warm support from influential men of both Episcopalian and Unitarian churches. Drugs and appliances for the new hospital have been given, and more comfortable beds for the patients. Prominent women in social circles have made sheets and quilts, while the boys of one of our own churches learned the afghan stitch and created a gorgeous Stars and Stripes covering for the children's "Corner Cot," a Sunday school of another of our churches gave a fire extinguisher, much needed in a country where there is "water, water everywhere," but under ice in winter. College girls have improved spare moments in winding bandages and some college boys have sent warm sweaters.

Leading educators have been interested. The heads of several large schools have been anxious to bring this athletic type of Christian manhood before our young people. Dr. Grenfell feels it even more important to educate the hands (and heads?) in this destitute country. One school has given much needed Sloyd benches. A handsome oak desk and chair sent by one of our Congregational churches is the one luxury in the bare little St. Anthony hospital, and the one personal comfort of its owner; "incongruously beautiful," as he pronounced it.

The writing that has to be done at this desk is only one of many pressing demands on his time and vitality. He is the executive head of three hospitals on land and a hospital on sea, besides directing the five co-operative stores and the mill which gives employment to the heads of fifty families during the winter. He goes from his carpentry to put up his prescriptions. He goes from his desk to his dog team. He goes through danger and hardship to carry physical healing, mental enlightenment and spiritual comfort to those who see no other doctor, teacher or minister from one year's end to another. He takes Christmas trees to children who never heard of Christmas before.

While Dr. Grenfell works under the auspices of the London Mission to Deep Sea Fishermen, the work itself is on this continent and nearer to us than to its English supporters, who are so pressed to carry on the rapidly growing work in the North Sea that the Labrador branch has to take second place.

Just now while we are waiting anxiously to hear from Dr. Grenfell, who has been frozen in for more than three months, it is well to remember that the winter has been long and bitter, and our aid will be required to meet the needs of the early spring.

Constipation. Its Cause and Cure.

A person in order to be healthy must get rid of the waste products (or poisons) of the body. Nature has provided four ways to get rid of them: The Bowels, the Kidneys, the Bladder and the pores of the skin.

If the bowels become inactive, that portion of the food which should be thrown off lies in the intestines and decomposes, causing blood, nerve, liver and kidney trouble, and closes the pores of the skin, thus creating disease in the entire system.

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guarantee perfect digestion, no matter what the condition of the stomach is. The reason is plain. They themselves digest the food and permit the stomach to rest and get well.

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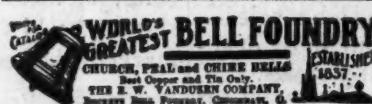
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For Endeavorers

PRAYER MEETING
BY EDITH GAY

Topic, April 10-16. How the World's Standards Conflict with Christ's. Matt. 5: 43-48; 1 John 2: 13-17.

The taking up of Christ's standard and following in his army does not entail a surrender of valued possessions so much as it does an addition to our heritage. There is a nobility of character which apparently makes a man with no religious pretensions on a level with the avowed Christian. He is almost the same, but not quite. There is a subtle something about the Christian which separates him from the moralist as friendship is separated from love. We cannot say what it is and yet we feel it. A love without friendship is intolerable and unthinkable, and so is a Christian without those moral standards, those good deeds which make the worldly man respected. Yet it is not the morality which makes the Christian. The world has standards which it holds in common with Christ. But Christ has some models to which the world in general is not ready to conform.

In the time of Moses it was considered legitimate for one man to get the best of another if he could. That worldly standard has not changed. "An eye for an eye and a tooth for a tooth." To be sure there is also the saying that "honesty is the best policy," but that spirit does not belong to Christ. A good deed falls as a blessing on the world, whatever motive prompted it. But it makes a great difference to the doer what spirit was in his heart. It is better to be deceived than to deceive, better to suffer loss than to steal. The man who escapes by a legal technicality from a merited punishment and disgrace, is not free. The world has measured him by its standard and found him the requisite height, but tried by the requirements of Christ he is a dwarf.

A person who is a Christian should not have to struggle to forgive a wrong. The Christian has no enemies—all are his brothers. It is the worldly man, the man who has hard thoughts and mean designs against his fellows—it is he who has enemies. And his worst enemy is himself. There is no happiness in revenge, no satisfaction in brooding over troubles. Christ understood that and in his urgent desire to bring happiness, health and life to morose humanity, he said, "Love your enemies, bless them that curse you." The people who call this unpractical are those who have never tried it. There is no wrong so great which may not reap for the receiver a spiritual benefit. And no slight, however small, which if cherished in a bitter spirit, may not make grave inroads on a man's best nature. Not every worldly man is unforgiving, but in so far as he does forgive, he is Christlike. Public sentiment upholds the revengeful man. It says: "See what he has suffered. It is his prerogative to get even with his persecutor." This is the sentiment which makes lynchings possible.

Many times conformity to man's laws leaves us dissatisfied with ourselves. When we have outwardly done right we feel a gnawing lack which shows the discerning one the existence of another law of which the government takes no cognizance, yet which something impels us to obey. The difference between inward and outward perfection is great. A worldly man complains if he does not receive gratitude for good he has done a needy brother. We hear the expression "the worthy poor," and if they prove themselves unworthy by ingratitude and baseness, they are likely to be

neglected. Did Christ seek out the worthy and minister to them alone? A great example has been bestowed on the world by the Salvation Army in this care and love for the unworthy. It is Christ's own standard of service.

The Resurrection Body

The teaching of the New Testament concerning a future life is a profound mystery. Yet it is understood as well by the uneducated as by the scholar, if the purpose of both is the same—to live the life of Christ. A striking illustration is given in a volume by William Canton, just published, *The History of the British and Foreign Bible Society*. This incident is told of some South Sea Islanders, primitive savages who had become Christians:

They were catechised by the Captain and officers of one of His Majesty's ships on the doctrine of the resurrection.

"Do you believe in it?" asked the Captain.

They replied, "Yes, most certainly."

"In what body shall we rise?"

They answered, "In a chapter in the Corinthians it is said, 'It is sown a natural body, it is raised a spiritual body.'"

The Captain required to know the identical nature of the body which shall be raised. One said, "I have it. We shall see him as he is, and shall be like him."

"I want to know the precise body with which we shall be raised."

After a time one said, "It cannot be like the body of Christ as he hung on the Cross; it will be like his glorious body when he was transfigured on the Mount."

Then mourn we not beloved dead,
E'en while we come to weep and pray;
The happy spirit hath but fled
To brighter realms of heavenly day:
Immortal hope dispels the gloom—
An angel sits beside the tomb.

—S. F. Adams.

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give thy help
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